THE Compost of Ptolomeus, Prince of Astronomie.

Very necessary and profitable for all such as desire the knowledge of the famous Art of *Astronomie*.

Corrected and amended, with new Additions.

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THE PROLOGVE OF *Ptolomeus.*

SO as we vnderstand, *Ptolomeus* sayth, that liuing and dying is all at the pleasure of Almighty God; yet he sayth, that a Man may liue by the course of nature three score and twelue yeares, or more: and he sayeth also, as much time as a man hath to grow in beauty, length, breadth and strength, and so much time he hath to wexe old and feeble to his end. But the terme to grow in beauty, height & strength, is thirty sixe yeares, and the terme to wexe old, feeble and weake, to turne to the earthward, which is in altogether three score and twelue yeares that he ought to liue after the course of nature; and they that dye before this time it is often by the violence and outrage don in their complection and nature: But they that liue aboue this terme it is by good dyet and exercise, by which a man hath gouerned himselfe: To this purpose of lyuing and dying *Ptolomeus*

ſayeth, that the thing that we moſt deſire in this world is to liue long, and the thing that we moſt feare, is to dye ſoone.

Thus he trauailed his vnderſtanding, and made great diligence to know and to doe things poſſible and requiſite for to liue long and in health; for which the Author did collect this preſent Booke, named *The Compoſt of Ptolomeus*: In which ſhall be ſhewed the natures and mouings of the Celeſtiall Bodies.

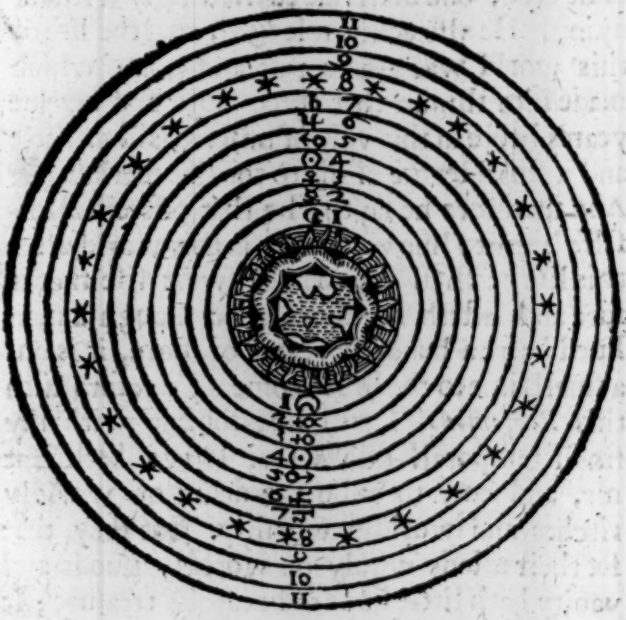
Thus *Ptolomeus* ſayd alſo, that the deſire to liue long was in his Soule, which alwaies laſteth; wherefore he wiſhed that his deſire were accompliſhed after his death, as before he ſayd, ſith the Soule dyeth not; and in it is the deſire to liue long, it ſhould be an infayleable paine not to liue after death (as before;) for he that liueth not after his corporall death, ſhall not haue that that he hath deſired (that is) to liue long, and ſhould abide in eternall paine, if his deſire were not accompliſhed.

So concluded the ſaide *Ptolomeus*, being neceſſary things for him and others to know, and to doe that which appertained to liue after death, as is before; and trueth it is, that he that taketh all the delights and ioy of this world only, although he liued a hundred yeares, yet he liued not properly long: But he ſhould liue

long

long, that at the end of this preſent life, he ſhould begin the life eternall, (that is to ſay) the life euerlaſting in Heauen: So a man ought to performe his life in this world corporally, that they may liue ſpiritually without end. For as he ſayd, one ſhall liue euerlaſtingly without dying. He alſo acknowledged, that the life of this world was ſoone paſt and gon; which made him thinke that three ſcore and twelue yeares heere in this vale of miſerie, is but a little and a ſmall terme of life to the life euerlaſting. And therefore he ſayth, he that offereth himſelfe heereto liue vertuouſly in this world, after this life he ſhall receiue the ſweet life that is ſure and laſteth for euer: For though a man liued heere a hundred yeares or more, it is but a ſmall time to the life to come. Therefore ſaith this *Ptolomeus*, I will liue ſoberly with my ſmall temporall goods that IESVS hath lent me, and euer to exile the deſire of worldly ritches and worldly worſhip. But they that ſet their minds wholy on worldly goods and vanity hath little hope of heauenly treaſure; It ſhutteth Mans heart that God may not enter, and buildeth a Man a place of no reſt in the Land of Darkeneſſe.

A Figure of the Heauens, with the Foure Elements, and the Planets aboue the Earth.



CHAP. I.

The Iudgement and opinions of other Astronomers, concerning the Authors Prologue before rehearsed.

IT is to be vnderstood, that there be in the Yeare foure Quarters, the which are named thus, Ver, Hyems, Æstas, and Autumne; these be the foure Seasons of the yeare, as Prime-time is the Spring, conteyning February, March and Aprill; In these three moneths euery greene thing growing beginneth to budde and to flourish.

Then commeth Summer, as May, Iune, and Iuly; and these three monethes euery euery Herbe, Graine and Tree is in his chiefe kind of strength and beauty, and then the Sunne is at the highest.

Then commeth Autumne, August, September and October, which is the time that Corne

and Fruites are waxed ripe and then are gathered and housed.

Then commeth Nouember, December and Ianuary, and these three moneths be in Winter, at which time the Sunne is at the lowest, and it is at that time of little profite: As wee Astronomers say, that the age of Man is three score and twelue yeers, so that we are like to one yeare, for euermore we take sixe yeare for euery moneth, as Ianuary or February, and so forth, as the yeare changeth by the twelue monethes into twelue diuers manners: So doth Man change himselfe twelue times in his life by twelue ages, and euery age lasteth sixe yeers, if so be that he liue to three score and twelue; for three times sixe maketh eighteene, and sixe times sixe maketh thirty sixe; and then man is at the best and highest, and twelue times sixe maketh three score and twelue, and that did he accompt for the age of Man. Thus must you count and reckon for euery moneth sixe yeares; or it may be vnderstood by the foure Quarters and Seasons of the yeare. Also Man is deuided into foure other parts, as Youth, Strength, Wisdome and Age; for he is reckoned to be eighteen yeares young, eighteen yeares strong, eighteen yeares in wisdome, and the fourth eighteen yeares to the full age of lxxii.

Also,

Also, a Man changeth twelue times, as the twelue months doe: therefore you must take the first fiue yeares for January, which is of no vertue or strength, for in that season nothing on the earth groweth: So Man after that he is borne till he be fiue yeares of age, hath little or no wit, strength or cunning, doing little or nothing that yeeldeth any profit.

In February the dayes doe lengthen, and the Sunne is more warmer, and the fields begin to wax greene; and so the other fiue yeares, till he come to twelue yeares of age, the Childe beginneth to grow bigger, and is more apt to learne such things as are taught him.

March followeth, in which the labourer soweth the earth and planteth trees; the Childe in these fiue yeares waxeth big to learne Doctrine and Science, and to be faire, pleasant and louing, for then he is eighteen yeares of age.

Then commeth Aprill, couering the earth and trees with pleasant flowers and leaues, and each thing aboundantly increaseth; then commeth the Young man to gather the sweet flowers of hardinesse; but then, beware that the cold windes and stormes of vices beate not downe the flowers of good manners that should bring man to honour, for then he is twenty and foure yeares of age.

The

The next is May, that is both fayre and pleasant, for then birdes sing in woods and forrests night and day, and the sunne shineth hot: And then man is most lusty and of strength, using all kind of sports and manly exercises, for then is he full thirty yeares of age.

Then commeth June, and then is the Sunne at the highest in his meridian, and ascends no higher in his station, and his glistering golden beames ripeneth Corne and other things: now man is thirty five yeares old; he may now ascend no more; for now is the time that nature hath given strength to the full, and ripeneth the seedes of perfect understanding.

The next is July, and then our fruites be set on tanning and our corne a hardening; but then the sunne begimneth a little to descend downwards: And so man goeth from youth toward age, and he beginneth for to acquaint him with sadnesse, for then is he come to forty and three yeares of age.

Then commeth August, when we gather in our Corne and the fruites of the earth: and so man doth his diligence to gather sustenance for himselfe and his family, when age commeth upon him; and then he is forty eight yeares of age.

Next commeth September, that is the time when Wines be made, and the fruites of the trees

trees be gathered; and then Man doth freshly begin to garnish his house, and make prouision of needefull things for to liue with in winter, which draweth very neere, for then he is in his most stedfast and couetous estate, prosperous in wisedome, purposing to gather and keepe as much as should be sufficient for him in his age, when he may gather no more; and then is he fifty foure yeares of age.

And then commeth October, which is the time that Corne and all other necessaries is gathered and housed: Now the painefull Husbandmen plow and sowe new seedes in the earth for the yeere to come; and he that nothing soweth, nothing reapeth: And now it is time that man betake him to the seruice of God, dooing deeds of charity and other good workes, and then the benefits he may reape after this mortall life, and haue spirituall profite; and then man is fully the terme of three score yeares.

Next is Nouember, and then the dayes be very short, and the Sunne giueth but a little heate, and the trees hath lost their leaues, and the fieldes that flourished and looked green, now looketh hoarie and gray; and all manner of herbes and flowers are hidden in the ground, for now winter is come, that a man hath vnderstanding of age, hauing lost his kindly heate and

strength,

ſtrength, his teeth beginneth to falle and rot, and then he hath little hope of long life, but deſireth to come to the life euerlaſting, and now he is three ſcore and fiue yeares of age.

At the laſt commeth December, full of colde, froſtes and ſnow, with great winds and ſtormy weather, that a man can not labour nor doe any worke: Now is the Sun at the loweſt deſcent, the trees and the earth are hid in ſnow; then it is good to ſit neere a warme fire, and to ſpend that which they got in ſummer; for then man beginneth to ware crooked and feeble, coughing, ſpitting and loathſome, and then he loaſeth his perfect vnderſtanding, and his Heires deſireth his death: for now he is full three ſcore and twelue yeares old, and if he liue longer it is by his good guiding and dyet in his youth: How be it, a man may liue till he be a hundred yeares of age, but there be but few that liueth ſo long.

Wherefore Prolomeus ſayth, that of life and death the Heauenly-bodies may ſteare a man both to good and euill. But yet may man withſtand it by his owne free will, to doe what he pleaſe, good or euill; but for their inclinations it is the goodnes of God that prolongeth the life of Man, or to make it ſhort by iuſtice. And hereafter is ſhewed the nature and motions of the Celeſtiall Bodies, &c.

CHAP

CHAP. II.

Of the twelue Cœlestiall Signes, shewing how they rule and gouerne the twelue parts of the body of Man: and which be good, indifferent, and euill for letting of Blood.

MAn is a Little world by himselfe, for the likenesse and similitude that he hath vnto the Great world, which is the agregation of the nine Skies and the foure Elements, and all things in them contayned.

First, a Man hath such likenesse to the first Mobile, that is the Soueraigne skie and princi-

pal,

pall part of all the world; for like as in the first Mobile, the Zodiack is deuided into twelue partes, which are the twelue Signes: So man is deuided into twelue parts, and holdeth of the Signes, euery part of his Signe.

The Signes be these, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagitarius, Capricorne, Aquarius, and Pisces. Of the which, three be of the nature of Fire, that is, Aries, Leo and Sagitarius: three of the nature of the Ayre, Gemini, Libra and Aquarius: three of the nature of Water, Cancer, Scorpio, and Pisces: and three of the nature of the Earth, Taurus, Virgo and Capricorne.

The first is Aries, that gouerneth the Head and Face of man: Taurus, the Neck and throatboale: Gemini, the Shoulders, Armes and Hands: Cancer, the Brest, Sides, Mylt and Lightes: Leo, Stomack, Heart and Backe: Virgo, Belly and Intrailes: Libra, Nauell, Graines and the partes vnder the Branches: Scorpio, Priuy parts, Genitors, Bladder and Fundament: Sagitarius, the Thighes: Capricorne, the Knees: Aquarius, the Legges from the knees to the heeles: Pisces, the Feete.

And no Chirurgion, or other, ought to make incision, or touch with Iron the member gouerned of any Signe (without great cause) nor on that

that day that the Moone is in that part, for feare of the great effusion of blood that might happen: Nor likewise when the Sunne is in it, for the great danger and perrill which might follow thereof.

CHAP. III.

Of the nature, quality and disposition of the twelue Signes.

ARies is hotte and dry, and is of the nature of fire, gouerning the Head and Face of man, and is good for bleeding when the Moone is in it, the Part excepted ouer which this Signe ruleth and gouerneth.

Taurus is euill for bleeding, and is by nature cold and dry, like to the earth, and gouerneth the Neck and the knot vnder the throate, and is dangerous for letting of blood.

Gemini

Gemeni is very euill for bleeding, and is by nature hotte and moyſt, and is of the Ayre, it gouerneth the Shoulders, Armes and Hands, and is not good for to draw blood.

Cancer is indifferent for bleeding, and is of a cold and moyſt nature, and is of the Water, it gouerneth the Breſt, the Stomack and Mylt, and is indifferent, neyther too good or too bad for bleeding.

Leo is not good to let blood, it is hotte and dry, and of the nature of fire, it gouerneth the Back and Sides, and is euill for bleeding.

Virgo

Virgo is indifferent for bleeding, and is cold and dry, of the nature of the Earth, and gouerneth the wombe and the inward parts, and it is neyther good nor euill for bleeding, but indifferent betweene both.

Libra is very good for bleeding, and is of nature hot and moyst, being of the Ayre, and doth gouerne the Nauell, the Reynes and the lower partes of the Wombe, and is very good for to let blood.

Scorpio is indifferent for bleeding, and is by nature cold and moyst, and of the Water, gouerning the Members of Man, and it is neyther good nor bad, but in a meane twixt both.

Sagitarius is good for bleeding, it is of the nature of fire, being hot and dry, it gouerneth the Thighes, and is fit for the letting of blood.

Capricorne is euill for bleeding, it is cold and dry, and of the nature of the Earth, and it gouerneth the Knees, it is not good for bleeding.

Aquarius is indifferent for bleeding, and is hotte and moyſt, and of the nature of the Ayre, and gouerneth the Legs, and is neyther good nor bad for bleeding.

Piſce

Piſces is indifferent for bleeding, it is cold and moyſt, of the nature of Water, and gouerneth the Feete, and is neyther good nor euill for bleeding.

CHAP. IIII.

Of the Anatomy of the Bones in Mans Body, and the number of them, which is in all, two hundred forty eight.

IN the top of the Head is a Bone that coueireth the Braine, which Ptolomeus calleth the Capitall Bone.

In the Scull be two Bones, which are called Parietals, which holdeth the Brayne close and ſtedfaſt.

And more lower on the Brayne, is a Bone called the Crowne of the Head.

And on each ſide be two holes, within which the Palis or Roofe-bone.

In the part behind the Head be foure like Bones, to the which, the chaine of the Neck holdeth in the Noſe by two bones: The Bones of the Chaftes aboue are eleuen; and of the

neyther Jaw bones be two,

Aboue the opposite of the brayne, there is one behind, named Collaterall.

The Bones of the Teeth are thirty; eight before, foure aboue, and foure vnderneath, sharpe edged for to cut the morsells; and there is foure sharpe, two aboue, and two vnderneath, and be called Conies teeth, for they are like the teeth of Connies: After that are sixteen, that are called the Grinders, for they chew and grind the meate which is eaten; and there is foure aboue on euery side, and foure vnderneath; also there are the foure other teeth of Sapience, on euery side of the Chaftes, one aboue, and one vnderneath.

In the Chin from the Head downewards, are thirty Bones, called Knots or Joynts.

In the Breft before are seuen Bones, and on euery side twelue Ribbes.

By the Neck, between the Head and the Shoulders are two Bones, called the Sheeres, which are the two Shoulder-blades.

From the Shoulder to the Elbow, in each Arme is a Bone called the Adiutor.

From the Elbow to the Hand-bone, euery Arme hath two Bones, which are called by the name of Cannes.

Then in each hand are eight Bones; aboue

the

the Palme are foure Bones, which are called the Combe of the hand.

The Bones in the fingers of each Hand are fifteen, and in euery finger three.

At the end of the Ridge are the Huckle bones, vnto which are fastned the two Bones of the Thighes.

In each Knee is a Bone called the Knee-plate.

From the Knee to the Foote in each Legge are two Bones, called Cans, or Mary-bones.

In each Foote is a Bone called the Ancle, or Pin of the Foote.

Behind the Anckle is the Heele-bone in each Foote, which is the lowest part of a Man.

Aboue each Foote is a Bone called the Hollow bone.

In the plaine of each Foote are foure Bones.

Then are the Combes of the Feete, in each of the which are fiue Bones.

The Bones in the Toes of each Foote, are the number of fourteen.

There are two Bones before the Belly to hold it stedfast, with the two Branches.

There are two Bones in the Head behind the Eares, called Occulares.

We reckon not the tender bones of the end of the Shoulders, nor of the sides, nor diuers

little griſtles and ſpelders of Bones; for they are comprehended in the number aforeſaid.

CHAP. V.

Of Plebotomy, with the names of the Veynes, and where they reſt, and how they ought to be let Blood.

THe Veyne in the midſt of the Forehead would be let blood for the paine of the head, Feuers, Lethargy, and the Megrymne in the head.

About the two eares behind is two Veynes, which are let blood, to giue cleere vnderſtanding and vertue of light hearing, for thick breath, and preuention of the Leproſie.

In the Temple are two Veines called the Arteirs, for that they beate; which Veine is let blood to diminiſh and take away the great repletion and aboundance of blood that is in the Braine, which hurteth the head and the eyes, and it is good againſt the Goute, the Megrim, and diuers other accidents that may come to the Head,

Vnder the tongue are two Veynes, which are good to let blood for a ſickneſſe called the Sequamy, againſt the ſwelling and apoſtumes of the throat, and againſt the Quinancy, by the which

which a man might dye sodainely for default of such bleeding.

In the Neck are two Veines, called Originalles, for that they haue the course and aboundance of all blood that gouerneth the body of man, and principally the Head; but they ought not to be let blood without the counsaile of the Chirurgion; and this bleeding auaileth much against the Leprosie, when it commeth principally of the blood.

The Veyne in the Heart taken in the Arme, profiteth to take away humours or euill blood that might hurt the chamber of the heart, or the appurtenance, & is good for them that spitteth blood, or be short winded, by the which a man may dye sodainely, for default of such bleeding.

The Veyne in the Lyuer taken in the arme, asswageth the great heate of the body of man, and keepeth him in health; and this bleeding is profitable against the Yellowes, the apostume of the lyuer, and against the Valsey, whereof a man may dye for default of such bleeding.

To let blood between the Master-finger and the Leech-finger helpeth the paine of the stomack and sides, as Botches and Apostumes, and diuers other accidents, that may come to those places by great aboundance of blood and humours.

In the ſides, betweene the Wombe and the Branch are two Veynes, of the which, that of the right ſide is good for the Dropſie, and that of the left ſide for euery ſickneſſe that commeth about the Milt; accoꝛding as the perſons be fat oꝛ leane, take good heed at foure fingers nigh the inciſion, and they ought not to make ſuch bleeding without the counſaile of the Chirurgion.

In each Foote are three Veines, of the which three, one is vnder the ancle of each Foote, named Sophan, which is vſed to be let blood for the swaging and putting out diuers humoꝛs, as Botches and Apoſtumes that commeth about the groynes, and it is good to cauſe menſtruoſity to deſcend, and to delay the Emerhods that commeth in the ſecret parts, and other like.

Betweene the woꝛkes of the Foote and the great toe, is a veine the which is let blood for diuers ſickneſſes and inconuenences, as the Peſtilence, that taketh a perſon ſodainely by the great ſuperaboundance of humoꝛs; and this bleeding muſt be made within a naturall day, that is to ſay, within twenty foure howers after the ſickneſſe is taken of the patient, and before the Feuer come on him, and this bleeding ought to be don after the coꝛpulence of the patient.

In

In the corners of the Eyes are two veines, which is good to be let blood for the redneſſe of the Eyes, biing watery, or continually running, and for diuers other ſickneſſes that may happen by ouer great abounda[illegible] of humours and blood.

To let blood at the Veyne at the end of the Nole, is good for a red pimpled Face, as red bloppes, puſtuls, ſmall ſcabbs, and other infections of the heart, that come by great replection and aboundance of blood and humours, and it auaileth much againſt pimpled noſes, and the like diſeaſes.

In the Gummes of the mouth there are foure veines, which are two aboue, and two beneath, which are good to be let blood for the Canker in the mouth, and tooth-ach.

Between the Lippe and the chin is a great veine, which being let blood, is good for them which haue an euill breath.

In each Armes are foure veines, of which, the veine of the Head is the higheſt, the ſecond is from the Heart, the third is of the Liuer, and the fourth is from the Spylt, otherwiſe called the Low liuer veine.

The veine of the Head taken in the Arme, is good to bleed for them that haue great replection and aboundance of blood that annoyeth the

Head,

Head, the Eyes and the Brayne, and auayleth greatly for changeable heates, swelling and red faces, and for diuers other sicknesses that may come by great abundance of blood.

The veine of the Mylt, otherwise called the Low veine, should bleed against Feuer-tertians and Quartaines, and it ought to be made wide, but not so deepe a wound as in any other veyne, for feare of wind that it may gather, and for feare of an inconuenience, because there is a Sinew vnder it that is called the Lesard.

In each Hand are three veines, whereof that aboue the Thombe is fit to bleed to take away the great heate of the visage, and for a great deale of thick blood and humors that are in the Head, and this veyne delayeth more then that of the Arme.

Between the Little-finger and the Leech-finger, auaileth much against all Feuer-tertians and quartaines, and against fumes and diuers other lettings that commeth to the Paps and the Mylt.

In the Thigh is a veine, of the which bleeding auayleth much, as against the dolours of the Genitors, and to put out of mans body humours that are in the graynes.

The veine that is vnder the Anckle of the Foote without, is named Scior, of which, bleeding

ding is very good against paine of the flanckes, and to auoyd and issue diuers humours which would gather into the sayd place, and it auayleth greatly to Women to restraine their menstruositie, when they haue too great aboundance.

CHAP. VI.

How to come to the knowledge whether a Man be in health and well, or whether he be disposed to sickneſſe.

THe way to giue iudgement when a Man is in health, or otherwise disposed to sickneſſe, Ptolomeus telleth vs there are three things to be obserued. First, if he be in health, to vse a temperat dyet, to continew his health. Secondly, if he be sick, to seeke for remedy for the same. Thirdly, if he be disposed to sickneſſe, to keepe him that he fall not therein.

Now for each of the three foresaid things, he telleth vs diuers signes; as health, temperance, accord, and equallity of the foure quallities of man, which are hotte, cold, dry, and moyst: For when they are well tempered and equall, that the one surmount not the other, then the body of man is in health. But when they be vnequall and mistempered, and the one hath power ouer the other, then a man is sick, or disposed to

sickneſſe:

ſickneſſe: And theſe be the quallities that the body holdeth of the foure Elements, of which they are made and compoſed, (that is to ſay,) of the Fire hotte, and of the Water cold, of the Ayre moyſt, and of the Earth dry: The which quallities, when one is diſordered from the other, then the body is ſicke; and if that one deſtroy all the other, then the body dyeth, and the Soule departeth.

CHAP. VII.

Of the ſigne to know when a Man is in health, and well diſpoſed in his body.

The firſt ſigne whereby Ptolomeus knew a Man to be whole and well diſpoſed in his body was, when he eateth and drinketh well after the conuenance of the hunger and thirſt that he hath, without making exceſſe, and alſo when he digeſteth lightly, and when that he hath eaten or drunke, it doth not trouble nor greeue the ſtomack: Alſo, when he feeleth good ſauor and good appetite in that he eateth and drinketh: Alſo, when he is hungry and thirſty at the howers at which he vſeth to eate and to drinke: And alſo, when he reioyceth himſelfe in merry company. Alſo, when they ſport in the

Fields

Fields and Gardens, taking delight in the pleasant ayre, and walke in sweet Medowes by the waters sides: Also, when he eateth with a good appetite Butter, Cheese, Beefe, &c. without leauing any thing in his dish worth sending to the Almes-house.

Also, when he sleepeth soundly and well, without rauing or dreaming of his business: Likewise, when he feeleth himselfe light, and that he walketh well, and when he doth sweat quickly, and when he neeseth little or nothing: Also, when he is neyther too fat nor too leane: Likewise, when he hath a good coulour in his face, and that his wittes are well disposed for to doe their operation, as his Eyes for to see, his Eares to heare, his Nose to smell, &c. And thus I leaue of the conuenance of age, the disposition of the body, and also of time of other signes: I say nothing, but that these may suffice for the poorer sort of people to know the signes of health.

CHAP. VIII.

Of the signes which are contrary to the former, shewing when a man is disposed to sickenesse.

FIrst is, when a man can not well eate or drinke, or that he hath no appetite to dinner or supper, or when he findeth no sauor in that

he

he eateth or drinketh, or that he is hungry and can not eate, when his digestion is not good, or that it be too long: Also, when he goeth not to Chamber moderately as he ought to doe: And when he is pensiue, sad, sorry, or heauy in merry company: Then sickenesse constraineth a man to be thoughtfull: Likewise, when he can not sleepe, nor take his rest at due houres with quietnesse as is requisite for a healthfull person to haue: And also, when his members are heauy, as his Head, Legges, and Armes, with other members.

Likewise, when he can not walke easily and lightly, and that he vomiteth often, and that his colour weareth pale or yellow: Or when his wittes, his Eyes, his Eares, and other doe not their operation kindly: Also, when he may not labour and trauaile; and when he lightly forgetteth that which of necessity ought to be kept in memory; and when he spetteth often, or when his Nosethrills aboundeth with superfluous humors, and when he is negligent in his worke, and when his flesh is blowen or swelled in the Visage, Leggs, or Feete; or when his Eyes are hollow in his head. These are the signes that signifieth a man in sickenesse, and those who hath most of the forsaid signes, are most infected with sickenesse.

CHAP.

CHAP. IX.

Of other ſignes like to them aforeſaid, ſhewing the repletion of euill humors, and for the purging of the ſame.

REpletion, is a fulneſſe of euill humors, and diſpoſition of ſickneſſes, (after the opinion of Ptolomeus;) of the which Repletion is to know how to purge the ſayd humors, that they ingender no ſickneſſes, and are known by the ſignes which followeth.

Firſt, when a man hath ouer great redneſſe in his face, hands, or in his nayles, hauing alſo his veynes full of blood, or bleedeth too much at the noſe, or too often, with payne in the forehead: Alſo, when there is a ringing or ſinging in the eares, or when his eyes are full of water, or full of gumme, and hath his vnderſtanding troubled, and when the Pulſes beateth too faſt, or when the belly is long, reſolute and laxatiue; alſo, when he hath his ſight troubled, and that he deſireth to eate, yet hath no appetite.

Now by theſe (and other ſignes beforeſaid) one may know whether the body be euill diſpoſed to ſickneſſe, and whether he be full of euill ſuperfluous and corrupt humors.

CHAP. X.

Of the deuision and Regiment of Time, which *Ptolomeus* vsed: with the time of the Yeare, and Seasons requisite.

NOw for the helpe and remedy of sicknesses and infirmities that man hath, and for to preserue him from those likely to ensue; our Author sayth, that the time (naturally) changeth foure times in the yeare: And so they deuide the Yeare into foure Quarters, which are Ver, or the Spring, Summer, Harueſt, and Winter; So in each of these Quarters he did gouerne himselfe as the seasons required, according to his mind, and the better it was for him; for as the season changed, so changed he his manner of liuing and dooing: He also sayth, that changing of time (without good heed) often engendereth infirmities, for that in one time it behoueth to not to vse some meates, which be good in an other time; as that vsed in Winter, is not good in Summer, and so it is likewise of the other Seasons.

Now for to know the changing of time after the sayd Quarters or seasons, is to be considered the course of the Sunne by the twelue Signes and he sayeth, that euery of the sayd foure quar-

ter

and Seasons endureth three Monethes, and that the Sunne passeth by three Signes, that is to say, in the Prime time, by Pisces, Aries and Taurus; and these are the Monethes, February, March and Aprill; then the Earth and Trees reioyceth, and springeth with greene Leaues and Flowers, that it is a pleasure to behold.

In the Summer, the Sunne passeth by Gemini, Cancer and Leo, and the monethes are May, June and July, when that the Fruites of the earth groweth and ripeneth.

In Haruest, the Sunne passeth by Virgo, Libra and Scorpio; and the monethes are August, September and October; then the Earth and Trees dischargeth the Fruites and leaues; and this is the time when Corne and Fruites are gathered.

In Winter, the Sunne passeth by Sagitarius, Capricornus and Aquarius; and the monethes are Nouember, December and January; and then the Earth and Trees are as dead and vncloathed of all their leaues, fruites, beauty and greenenesse.

After the which foure Seasons, Ptolomeus deuideth the time of Mans life into foure Ages; as Youth, Strength, Age, and Decrepit, and is likened to the foure Seasons of the yeare: As Youth is compared to the Spring, which is hot

and moyst, and as the herbes and trees groweth, euen so doth man in youth vnto twenty fiue yeares, grow in body, strength, beauty and vigour.

Strength, is likened to Summer, hot and dry, and then the body of man is in force and vigour, and he entreateth vnto fortie and fiue yeares of age.

The next is Age, and is compared vnto the time of Haruest, cold and dry, and man leaueth off to grow, and weareth feeble and weake; and now he bethinketh how to gather and spare, for feare of necessity, and now he commeth to stooping age, which lasteth to fifty sixe yeares.

Decrepid age, is likened to the Season of Winter, cold and moyst, and hath aboundance of cold humors, and wanteth naturall heate; in the which time man spendeth that which he had gathered in time past; and if he haue spared nothing, he abideth poore and naked as the earth and trees; and this dureth vnto three score and twelue yeeres, or more.

The Spring is hot and moyst, of the nature of Ayre, and complexion of the Sanguine: The Summer is hot and dry, of the nature of Fire and is of the Cholerick complexion: Haruest is cold and dry, being of the nature of the Earth and is of the Melancholy complexion: Winter is

is cold and moyſt, and is of the nature of Water, and of the Flegmatick complexion; when complexion is well proportioned, it feeleth it ſelfe better diſpoſed in the time ſemblable to it then it doth at other times. But that euery man is not well complexioned, they ought to doe as Ptolomeus did, that was, to vſe a good regiment, and to keepe themſelues after the ſeaſons, and gouerne themſelues by his rules and precepts, the which he vſed in euery Quarter of the yeare, for to liue the longer, wiſely and merry.

CHAP. XI.

Of the Regiment or rule for the Spring time, which is, March, Aprill and May.

IN the Spring time; Ptolomeus kept himſelfe reaſonably well clothed, not ouer cold, nor ouer hot, as with thin veſtures; his Doublets were of ſilke, and his Gownes light, and furred with Lamb-skinns. In this ſeaſon it is very good to let blood, to auoyd the euill humors that are gathered into the body in the time of winter. If Sicknesſes happen in the Spring, it is not of his nature, but proceedeth of the humors gathered in the winter paſſed. In the Spring, it is a temperate time to take Medicines for them that are corpulent and full of thick and

groſſe humors, and to purge them. Alſo, in this time, men ought to eate light Meates that are refreſhing, as Chickens, Kiddes boyled with Verjuice, Borage and Beetes; Yolkes of Egges in Moone-ſhine poched, Roches, Perches, Pykerells, and all ſcaled Fiſh; alſo, to drinke temperate Wine, Beere or Ale, ſo that they be not too ſtrong nor ouer ſweet, for in this time all ſweet things out not to be vſed; nor a man ought not to ſleepe long in the morning, nor in the day.

The Aſtronomers haue a generall rule or cuſtome for all Seaſons, which auayleth much againſt all infirmities and ſickneſſes, that is not to looſe his appetite for eating, and it is not good to eate till hunger prouoketh: Likewiſe all manner of Fleſh and Fiſh is better rofted far then ſodden, and if they be ſodden, then to broyle them on the Grydiron or coles is moſt wholeſome.

CHAP. XII.

A Rule for the time of Summer, that is, Iune Iuly, and Auguſt.

Ptolomeus in Summer was cloathed with light Gowne or Coate, with fine Shirt and Sheetes, for it is the moſt coole: His Ap-

parrel

parrell was of Silke or Canuas; he did vse in this season to feede on light Meates, as Chickins with Verjuice, young Rabbets, Lettuce, Purslane, Mellons, Cowcumbers, Peares, and Plumbes, with other like refreshing foode; also, to eate little and often, and to breake your fast before sun-rising, and to take your supper before the going downe of the Sunne: He vsed but little salt meates, and drunke many times fresh water sodden with Suger-candie, and also with other refreshing waters, which are very good when you haue great thirst, saue only at dinner and supper time, for then it is best for to drinke small greene Wine, small Ale, or single Beere. Also, keepe your selfe from great trauaile or ouer straining of your selfe, for in this time is nothing more grieuous nor contagious then chafing. Eschew the company of Women, and vse often to bathe in cold water, to asswage the heate of your bodies enforced by labour.

It is good to haue about you Suger-candy, or other Suger, taking a little and often, for it doth expell the Flegme both vpwards and downewards: also it is good to wash your face, eyes, mouth and hands with fresh water.

CHAP. XIII.

A Rule for the time of Harueſt, which is September, October, and Nouember.

IN Harueſt, it is good to goe cloathed as in the Spring, yet a little warmer: It is a good time to purge and bleed in, and to temper the humors of the body, for it is the moſt contagious time of the yeare, in the which perrilous infirmities happeneth; therefore it is requiſite to eate good and wholſome meates, as Capons, Hennes, young Pidgeons that are ready to fly, and drinke good Wines, and other good and wholſome drinkes, without taking of exceſſe: Alſo, forbeare from eating of too much Fruite, for it is a dangerous ſeaſon for the ayes, and it is ſayd, that he had neuer ayes that neuer eate fruite: In this time the Aſtronomers did not vſe to drinke any water, nor vſed any but to waſh their hands and faces; they kept their heads from cold both morning and night, and neuer ſlept at noone; they kept them from ouer great trauell, and endured not too much hunger or thirſt but eate at the moſt conuenient time, and when their appetites did prouoke them thereto, and not when their Stomackes were too full.

CHAP. XIIII.

A Rule for the time of Winter, which is December, Ianuary, and February.

MOreouer, as Ptolomeus did in Winter, so did the old Astronomers, which was to cloath them in thick Gownes of rough Cloth hye shorne, and well lined with Fore Furre, for that is the warmest Furre that is; also, Cattes, Lambes, and diuers other thick furres are good and wholesome.

In the time of Winter, Astronomers did eate Beefe, Porke, Brawne, and all manner of Venison; with Partriges, Fesants, and other Fowle of the Riuer with other Meates which they best affected; for that is the season of the yeare that nature suffereth most plenty of Victuall, and then naturall heate is drawne within the body: In this time they vsed often to drink strong Wine agreeing to their complection, as Bastard-wine and Muskadell, and two or three times in the weeke they vsed good Spices in their meates: For this is the most wholsome time of all the yeare, in which commeth no sicknesses but by great excesse and outrages don to nature, with euill diet.

Astronomers say also, that the Spring is hot and moyst, of the nature of the Ayre, and Complection of the Sanguine, and that in the same time nature reioyceth, and the Pores openeth, and the Blood spreadeth through the veynes more then in any time. The Summer is hotte and dry, of the nature of Fire, and of Complection Cholerick; in which time, one ought to keepe him from all things that mooueth and stirreth to heate, as violent exercise, and hotte meates. Harueſt is cold and dry, and of the nature of the Earth, and Complection of Melancholy; in the which time, one ought to keepe him from doing excesse more then in any other time, for danger of sickness, to the which that time is disposed. But Winter is cold and moyst, of the nature of Water, and of Complection Flegmatick; then a man ought for to keep him meetly warme, and meanely for to liue in health of body.

CHAP. XV.

Of the foure Elements, and the foure Complections of Man.

These foure are the Elements, Ayre, Fire, Earth, and Water: The twenty foure houres

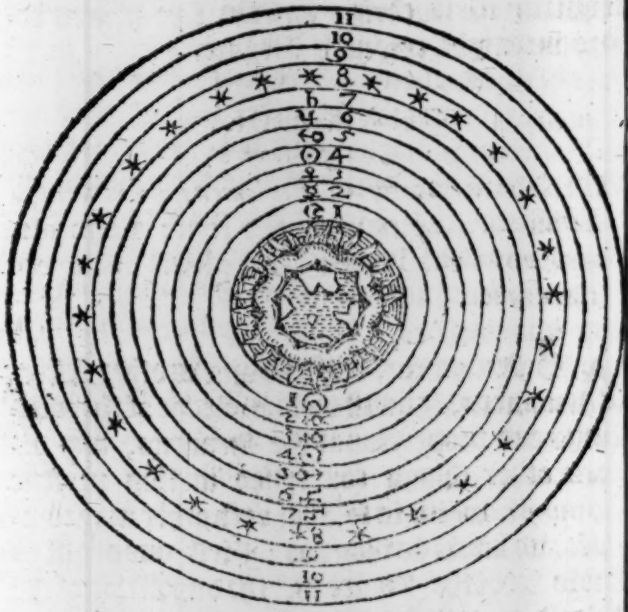
houres of the day and the night ruleth the Sanguine, Cholerick, Melancholy, and Flegme: Sixe howers after midnight, Blood hath the masterie; and in the sixe houres before noone, Cholour reigneth; and sixe houres after noone, reigneth Melancholy; and the sixe houres before midnight, reigneth Flegme.

CHAP. XVI.

Of the Astronomy of *Ptolomeus*, shewing a Figure of the Heauens, the foure Elements, and how the Planets are placed aboue the Earth, &c.

AS Ptolomeus, and also diuers other Astronomers, giueth vs knowledge of the mouuings and properties of the Heauens, and diuers other things conteyned in this present Compost, which is so, that each other may comprise and know as they doe: First, one ought to know what the Figure is, the disposition of the World, the number and order of the Elements, and the mouuing of the Skyes or Heauens are necessary to be knowne of euery man of good and noble witte, for it is fayre, delectable, profitable, and honest; and therefore it is necessary for to haue diuers other knowledges, and especially

cially the Astrology of Ptolomeus, which sheweth how the World is round as a ball: also, wise men say, that there is nothing so round as it is; for it is rounder then any thing artificiall.



Yet moreouer, in this World we see nothing nor neuer shall, that is so iust and equally round as it selfe is; being composed of the Heauen and the foure Elements, in fiue principall parts.

After

After that, a man ought to know that the Earth is in the midst of the World, and it is the heauiest Element: Then vpon the Earth is the Water or Sea, but it couereth not all the Earth, to the end, that Men and Beasts may liue therein, and that part which is vncouered is called the Face of the earth, for it is as the face of man, alwaies vncouered; and that part which is couered with water, is like the body of man that is cloathed and hid. Aboue the water is the Ayre, which inclofeth the Earth and the Water, and is deuided into three regions; the one is low, where inhabiteth Man, Beasts and Birdes: another is meane, whereas are the Cloudes, the which make the Impressions, as Lightnings, Thunders, and other, and is alwaies cold: and the third is the highest, whereas there is neyther wind, rayne, tempest, nor other impression, and there are some mountaines that pertayneth vnto it, as is Olimpus, which reacheth the highest Region of the Ayre, and the Element of Fire mounteth vnto the Sky, and then the Elements sustaineth the Skies as the pillers or postes sustayneth a house: of such mountaines, is one in Affrick named Atlas: After that is the Element of Fire, that hath neyther flame nor coales, but is pure and inuisible for the great brightnesse; for so much

much as the Water is more cleere and light then the Earth, and the Ayre more cleere and light then the Water, of so much the Fire is more cleere and light, and fayrer then the Ayre, and the Skies in Equipolent are more cleerer, lighter and fayrer then the Fire, which turneth with the moouings of the Heauens and the nert Region of the Ayre; in which are Comets that are called Blasing-starres, for that they seeme shining, and moove as the Starres.

For after the saying of Ptolomeus and other Astronomers, the Fire is inuisible, for his subtility, but not for his clearenesse, for of as much as a thing is more cleere, of so much it is more visible; for we can view the Skyes, but not the Fire, for it is more subtile then the Ayre that is visible; for the same cause, the Earth and the Water are thick, and therefore they are visible.

The Skies are neyther properly heauy nor light, hard nor soft, cleare nor darke, hotte nor cold, sweet nor sower, colour nor other qualities; only that they are hotte in vertue, for they may cause heate here beneath, by their lightnesse, moouing and influences, and are improperly hard, for they may not be diuided nor broken: And also, they be improper colours of light in some parts, and are thick as the rayes of the Starres; in the which, there may no

Starre

Starre be annexed, nor none diminished or taken away, and they doe neyther increase or decrease, or of any other forme or rotunditie; neyther doe they change or were old, nor be corrupted or altered, but in light onely, as when the Sunne or Moone are eclipsed, neyther doe they rest or stand still, turne, or otherwise, eyther later or sooner, in part or in all; nor are otherwise then after their common course (but by Miracles Diuine,) and therefore the Starrs and Skies are of an other nature then the Elements, and the things in them composed, which are transmutable and corruptible.

The Elements and all thinges of them composed are inclosed in the first Sky, as the yolke of an Egge is inclosed within the white; so the first Sky is inclosed of the second, and the second in the third, and the third in the fourth, and so of the other.

The first Sky next to the Element is the Sky of Luna; the second aboue that is the Sky of Mercurie; the third is the Sky of Venus; the fourth is the Sky of Sol; the fifth is the Sky of Mars; the sixth is the Sky of Iupiter; the seuenth is the Sky of Saturne: and thus are the Skies or Heauens of the seuen Planets after their order placed.

The right Sky is of Starres fixed, and are called

ſo becauſe they mooue more regularly and after an other manner then the Planets doe: and that aboue is the firſt Mobile, in which nothing appeareth that Aſtrologians may ſee. There are ſome Aſtronomers ſay, that aboue theſe nine Skies one is immooueable, for it turneth not: And aboue that is the Chryſtaline Heauen, ouer the which is the Sky Imperiall, in the which is the Throne of God, of the which Sky the Aſtronomers may not ſpeake, but only of the firſt Mobile, and that conteyneth altogether euery thing in this world.

Of one thing they marualle much, that is, how God hath diſtributed the Starres, that he hath put none in the ninth Sky, and hath put ſo many in the eight Sky that they may not be numbred, and in each of the other ſeuen, but one Starre onely, as ſhall be ſhewed more euidently hereafter.

CHAP. XVII.

Of the foure Elements, and ſimilitude of the Earth, and how each Planet is one aboue the other; alſo, which of them are Maſculine, and which Femenine, &c.

SO mooning are the Skyes and Planets, that it exceedeth the vnderſtanding of the Aſtro-

Astronomers, as the mooving of the Firmament, in the which are the Starres against the first Mobile, in an hundred yeares one degree; and the mooving of the Planets in their Epicicles, of the which, Astronomers are not ignorant of all, yet they make no mention heere, for it sufficeth them only of two, whereof the one is from the East into the West aboue the earth, and from the West into the East vnder it, that is called the diurnall mooving, that is to say, that it maketh from day to day twenty and foure howers; by the which mooving, the ninth Sky (which is the first Mobile) draweth after, and maketh the other Skyes to turne that are vnder it.

The other motion is of the seuen Planets, which is from West to East aboue the earth, and from East to West vnder it, and is contrary to the first, and are the two moouings which the Astronomers doth know, and how they are oppolites, yet mooue they continually, as it is shewed by this following example.

If a Shippe on the Sea came from East to West, and a man walketh toward the East; euen so are the Planets transported with the Sky from east to west by the diurnall motion of the first Mobile; but later and otherwise then the fixed Starres, because that euery Planet

hath

hath his proper motion contrary to the moouing of the Starres. For the Moone doth make her course in lesse then a month about the Earth: the Sunne finisheth his course in a yeare; and the other Planets in a certaine time, each after the quantity of his moouing: thus it appeareth that the Planets haue a double motion.

Ptolomeus sayeth, the Moone doth make her course in going from the West into the East in twenty seuen dayes and eight howers: Mercuri, Venus and Sol, doth finish their course in a yeare: Mars in three yeares: Iupiter finisheth in twelue yeares; and Saturne in thirty yeares, or there about: thus doe they make their course and reuolutions in the time heere named: The proper moouing of the Planets is not straight from west to east, but is side way, which the Astronomers sensibly doth see; for when they behold the Moone before a Starre one night, the second or the third night it is behind and is not streight toward the east, but shall be drawne one time toward the North, and an other time toward the South, and this is because of largenesse and latitude of the Zodiack, in the which are the twelue Signes, vnder whom the seuen Planets reigneth.

CHAP.

CHAP. XVIII.

Of the Equinoctiall and Zodiack which are in the Skies, containing the Firmament vnder it.

AS in the concaue of the first Mobile, Ptolomeus and other Astronomers imagineth to be the two Circles, and they are Royall; the one is as small as a little thred, and is called the Equinoctiall; and the other is large, in maner of a Girdle, or as a Garland of Flowers, which they doe call the Zodiack; and these two Circles diuideth the one and the other equally, but not streight, for the Zodiack crolleth crookedly, and the places where it crooketh are called Equinoctiall.

For to vnderstand the Equinoctiall, we see sensibly all the Sky turne from the east into the west, and is called the daily mooving or diurnall mooving: Then we ought to imagine a streight line that passeth through the middle of the Earth, comming from the one end of the sky to the other; about the Line is made this mooving, and the two ends are the two poynts in the sky that mooueth not, which are called the Poles of the world, of the which Poles, one is euer vs by the Starre of the north, which doth

alwaies demonstrates it selfe and appeareth vnto vs, and is the Pole Artick or Septentrionall: And the other vnder the earth is hidden to vs, and this is called the Pole Antartik or Pole Austriall, in the midst of the which Poles in the first Mobile is the circle Equinoctiall, the which is equall in the partes as in the other of the sayd Poles; and after this circle is made and measured the daily mouing of twenty foure houres, which is a naturall day and it is called Equinoctiall; for when the Sunne is in it, the dayes and nightes are of equall length throughe the world.

The large Zodiack (as is sayd of the first Mobile) is a Girdle orderly figured and set with Images of Signes, being well composed and set with fired Starres like shining Carbunckles or precious Gemmes, full of great vertue and nobly adorned; in the which Zodiack are foure principall poyntes which diuideth them equally in foure partes: One is called the Solstice of Summer, which is when the Sunne entereth into Cancer, which is the longest day of Summer. Another is lowe, and called the Solstice of Winter, which is when the Sunne is in Capricorne, and then it is the shortest day of Winter: And the meane is called the Equinoctiall Harueste, when the Sunne entereth into Li-

in the month of September: And the other is called the Equinoctiall of the Spring, when the Sunne entereth into Aries, which is in the moneth of March: The which three parts deuideth each in three equall parts, and maketh twelue parts which are called Signes, as Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagitarius, Capricorne, Aquarius, and Pisces. Aquarius beginneth in the Equinoctiall and crosseth the Zodiack, and when the Sun is there it beginneth to decline, that is to say, approching Septentrionall, and toward vs it extendeth to the Orient. Then is Taurus second, Gemini the third, and so of the other. Also, euery Signe is diuided into thirty degrees, and are in the Zodiack three hundred and sixty degrees, and euery degree is diuided by three score minutes, and euery minute into three score seconds, and euery second into three score thirds; and this partition or diuision suffiseth for to be vnderstood of the Astronomers.

CHAP. XIX.

Of the motion and subtile variation of the Heauens and Skies.

The Astronomers doe acknowledge a very subtile variation in the Sky, and is for the

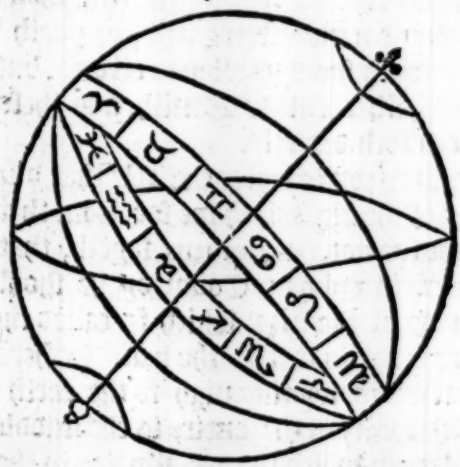
Starres fixed, which be not vnder the ſame de
grees of the Zodiack, that were created becauſe
of the mooning of the Firmament, which are a
gainſt the firſt mobile, in a hundred yeares one
degree, for the which mutation, the ſunne may
haue other regard to a ſtarre, and other ſignifi
cation then it had in the time paſſed, and alſo
when the Bookes were made, for that the ſtar
hath changed his degree or ſigne vnder which it
was. And this often times cauſed them that
make Prognoſtications and Iudgements for t
faple in their cunning.

All the Circles of the ſky are narrow and
ſmall, except the Zodiack, which is large, and
conteyneth in length three hundred and ſixty de
grees, and twelue degrees in breadth, which
largeneſſe is diuided in the midſt, ſixe degrees
on the one ſide, and ſixe on the other; and this
deuiſion is made by a line named the Ecliptick
and is the way of the Sunne; for the ſunne ne
uer departeth from vnder that line, and thus
is alway in the middle of the Zodiack; but the
other Planets are alwaies on the one ſide or o
the other, ſaue when they are in the Head or the
Taple of the Dragon, for the Moone doth paſſ
it twice euery moneth, and if it happen at the
new Moone, then the Sunne is eclipſed: But
it happen at the full Moone, and that it be right
vnder

vnder the Nadir of the Sunne, it is a generall eclipse, and if it be apart, it is not seene. When the Sun is eclipsed, it is not generall through all the Clymates but only in some; but when it is an eclipse of the Moone, it is generall ouer all.

CHAP. XX.

Of the two great Circles, that is to say, the one the Meridian, and the other the Horizon, which intersecteth one the other and doth crosse directly.



The Meridian is a great Circle imagined in the sky, which passeth by the Poles of the

woꝛld, and by the poynt of the sky right ouer our heads which is called the Zenith: and when the Sunne is come ouer from the east vnto that Circle, it is mid-day, and therefoꝛe it is called the Meridian, that halfe of the circle is ouer the earth, and the other vnder it, which passeth by the poynt of midnight, directly opposite to the Zenith; foꝛ when the sunne toucheth that part of the Cyrcle, it is midnight.

If a man goe toward the east oꝛ west he hath a new Meridian, and therefoꝛe it is sooner mid-day to them that be toward the east then to o-thers; but if a man stand still, oꝛ goeth from noꝛth to south his Meridian is all one, but if he stirre he hath an other Zenith, and these two circles crosseth directly.

The Hoꝛizon is a great Circle that diuideth that part of the sky which we see, from that part which we see not. Ptolomeus sayeth, that if a man were in a playne Countrey he should see iustly halfe of the sky, which is called the Hemisphere (that is to say) the halfe Sphere, and the Hoꝛizon is ioyning nigh to the earth: Of the which Hoꝛizon the centre is the middle, and is the place in which we are alwaies in the mid-dest of the hoꝛizon and zenith: And as a man transpoꝛteth him from one place to an other, he hath an other zenith and hoꝛizon: All Hoꝛizons

are

are right or oblique: They haue right horizons that inhabiteth vnder the Equinoctiall, and haue their zenith in the same, for their horizon intersecteth and diuideth the equinoctiall euen by the two Poles of the world, in such wise that none of the poles are raised aboue their horizon, nor depressed vnder it. But they that inhabiteth otherwhere then vnder the equinoctiall haue their horizon oblique, for their horizon diuideth the equinoctiall sidewaies and not right; and one of the poles is alwaies raised aboue their horizon, and the other hid: And the more that the pole is rayled, the more is the horizon oblique: There is as much distance from the Horizon to the pole, as is from the Zenith to the Equinoctiall: and then the zenith is the fourth part of the Meridian; or the midst of the diurnall bowe, whose two ends are on the horizon; and also that of the Pole vnto the Equinoctiall, as the fourth part of all the roundes of the skyes, and also of the Meridian circle both passe by both the poles, and crosseth the Equinoctiall directly.

Example.

For the Horizon of Paris, after the opinion of Ptolomeus, and other Astronomers; ouer the which Horizon they say that the pole is raised forty nine degrees, wherefore they say, that from the Zenith of Paris vnto the Equinoctiall

are forty nine degrees; and that from that horizon vnto the zenith, which is the fourth part of the meridian circle, is foure ſcore and ten degrees; and from the pole vnto the Solſtice of ſummer is fifty ſeuen degrees, and from the ſolſtice vnto the equinoctiall is thirty three degrees: and from the pole vnto the equinoctiall is foure ſcore and ten degrees, and is the fourth part of the roundneſſe of the ſky: from the equinoctiall vnto the ſolſtice of winter is thirty and three degrees; and from the ſolſtice vnto the horizon is eighteen degrees: Thus ſhall the equinoctiall be rayſed ouer the horizon forty one degrees, and the ſolſtice of ſummer three ſcore and foure degrees, in the which ſolſtice is the Sunne at the houre of noone being the longeſt day of Summer, and then it entereth into the Signe of Cancer, and is more nearer our habitable parts. And when the ſunne is in the ſolſtice of winter, which is the ſhorteſt day of the yeare, at the houre of noone it entereth into the Signe of Capricorne; and the ſayd ſolſtice is not rayſed ouer the horizon of Paris but eight degrees: The which eleuations and riſings a man may find playnely, ſo that he know one only, and in euery Region likewiſe after the ſituation of the place.

Of

CHAP. XXI.

Of two other great Circles in the Skies, and of foure which are lesser.

IN the Sky are two great Circles named the Colures, which diuideth the Skies in equall parts, and crosseth their selfe directly, the one passeth by the Poles of the world, and by the two Solsticialls, and the other by the poles also, and by the two equinoctiall poyntes.

The first small Circle is called the Artick circle, because it goeth about the north pole, and is likened to his opposite, called the circle Antartick: The other two are called Tropicks, the one of Summer, the other of Winter: The Tropick of summer is cause of the Solstice of summer, which is when the Sunne entereth into Cancer: Then the Tropick of the solstice of winter beginneth in Capricorne; and are equall in distance the one from the other.

Here ought to be noted the distance of the Pole artick to the circle artick; and the space of the tropick of Summer to the equinoctiall, and that of the equinoctiall to the tropick of winter; and from the circle artick to the pole antartick are iust equall of twenty three degrees and a halfe or there abouts: Then the distance from the

the equinoctiall to the tropick of summer, and from the circle artick to the pole doth make forty seuen degrees; the which taken away from the quarter between the pole and the equinoctiall, is foure score and ten degrees, only there remayneth forty three, which is the distance between the tropick of winter and the circle antartick, and these are the lesser circles, yet they are diuided as the greatest, into three hundred and three score degrees.

CHAP. XXII.

Of the rising and the setting of the twelue Signes in the Horizon.

The Horizon and the Hemisphere are different, for the horizon is the circle that diuideth that part of the sky which we see, from that part vnder the earth which we see not. Also, the Horizon is the circle that moueth not, but as we moue from one place to an other; but the Hemisphere turneth continually, for one part riseth and mounteth ouer the horizon, and the other part descendeth vnder it. The Meridian neyther riseth nor setteth. The Equinoctiall is the diurnall circle, that riseth and setteth regularly as much in one houre as in an other, and finisheth in twenty foure howers. The Zodi-

ack

ck is a large circle and oblique, wherein are the twelue Signes, which riseth and setteth all in a naturall day, but not regular, for it riseth more in one houre then in an other, because our horizon is oblique, and diuideth it in two parts, whereof one is euer ouer our horizon, and the other beneath. Thus halfe of the lines riseth ouer our horizon euery artificiall day, be they short or long, and the other halfe in the night; for when the dayes are shorter then the nights, the Signes riseth sooner, and in long dates at more leasure: and thus the Zodiack riseth not regularly in these parts, as it doth vnder the Equinoctiall.

But there is a double variation, for halfe of the zodiack that is from the beginning of Aries vnto the last end of Virgo, taketh equally as much time in rising as halfe of the equinoctiall, the which remayneth by it, and they doe begin to rise in a moment, and finish in a moment. But this halfe of the zodiack riseth sooner in the beginning, and the halfe of the equinoctiall at more leasure, and this is called their oblikement. Also, the other halfe of the Zodiack, that is from the beginning of Libra vnto the end of Pisces, and halfe of the equinoctiall that by it beginneth, and also it leaueth to rise equally together, but the equinoctiall in that part riseth soone in the

beginning,

beginning, and the zodiack at more leasure, and this is called rising directly; and which riseth sooner the equinoctiall or the zodiack, yet they end together.

Example of the two moouings afore sayd; as if two men went from London to Windsore, and departed both together, and that at the beginning the one goe fast, and the other softly, he that goeth fastest will be sooner in the mid way then the other; but if he that went fast to the midway go softly, and the other fast, they shall be both at once in Windsore.

Also, the halfe of the Zodiack from the beginning of Cancer vnto the end of Sagitarius, in rising beareth more then halfe the Equinoctiall, so that this halfe riseth all right, and the other halfe of the Zodiack riseth contrarywise, which is crooked.

CHAP. XXIII.

Of the rotundity, diuision, and the seuerall Regions conteyned in the same.

Before we speake of the Starres and knowledge that Ptolomeus and other Astronomers haue, we will speake of the diuision of the Earth, and of its parts, after their opinion.

Wherefore it is to be noted, that the Earth is

is round, and therefore as a man goeth from one Countrey to an other, he hath an other horizon then he had, and there appeareth an other part of the sky, and if a man went from the north toward midday, the south pole to him shall be the lesse rayled, that is to say, more nigher approaching to the earth; and if he went contrary wise, it should be more rayled and appeare the higher; and therefore if he went toward midday vnder the meridian, while that the pole Artick were lesse rayled ouer his horizon, by the thirtith part of one of the sixth part of the arch meridian, he should passe the thirtieth parts of halfe the circuite of the earth, and to him the pole should be lesse rayled by one degree; or to the contrary, till it were more rayled of one degree, then he should passe one degree of the circuite of the earth; of the which, all the degrees together are three hundred and sixty.

Now one degree of the earth contayneth forty leagues and a halfe (or thereabout,) and euery league is two miles: And as the sphere of the sky is diuided by the foure lesser circles in the fiue parts called Zones, so the earth is diuided into the fiue Regions. The first is between the pole artick and the circle artick: the second, is between the circle artick and the tropick of summer: the third, is between the tropick of summer

mer and the tropick of winter: the fourth, is between the tropick of winter and the circle antartick: the fifth, is between the circle antartick and the pole antartick.

Of which parts of the earth ſome Aſtronomers ſay, that the firſt and the fifth are not inhabitable, for their ouer great colonelſe, becauſe they are ſo farre from the Sunne. The third, is that in the middle, being ſo neere vnder the way of the Sunne, and for that great heate is not inhabitable. The other two parts, are the ſecond and the fourth, which are not too neere nor too farre from the Sunne, and are moderate betwixt heate and cold, and therefore they are habitable, if there be no other let.

CHAP. XXIIII.

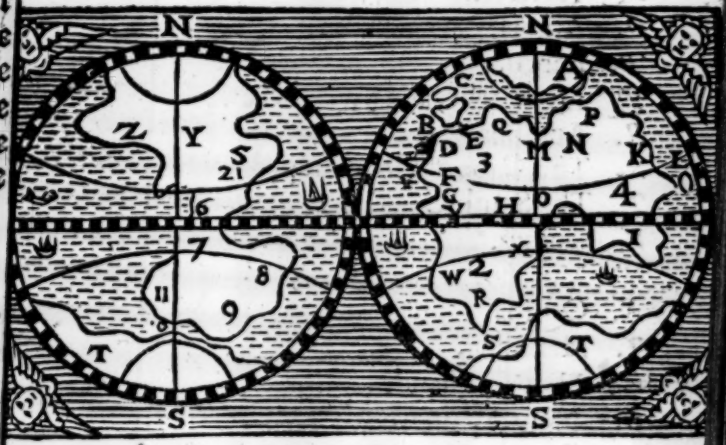
Of the foure parts of the World, with ſome particular Kingdomes, and Countries of the ſame.

THe World is deuided into foure parts, which are theſe, Affrica, Europe, Aſia, and America: Each of which parts, are againe diuided into ſeuerall Kingdomes or Countries, as you may perceiue in the following Figure, or Mapp of the Earth,

Looke where you ſee the figure of 2 that is Affrica,

Affrica, the figure of 3 is Europe, the figure of 4 is Asia, and the figure of 5 is America.

Againe, each of these aforesaid, are deuided into seuerall Kingdomes and Prouinces, as you may perceiue by the Letters and Figures there placed: As for example, looke for the Letter A, which is Greene-land: and so of the rest.



The Counteries, or Kingdomes.

A. Greene-land.
B. England, and Scotland.
C. Ireland.
D. France.
E. Germany.

F. Spayne.
G. Italy.
H. Perſia.
I. Eaſt-India.
K. Cathaia.
L. Iapan.
M. Muſcouia.
N. Tartaria.
O. Arabia.
P. Bargu.
Q. Denmarke, and Sweath-land.
R. Apolona.
S. The Cape of Good-hope.
T. The South Continent.
V. Guinea.
W. Monmo.
X. Quiloa.
Y. Mexicana.
Z. New-England.
6. New-Spaine, or the Weſt-Indies.
7. Peru.
8. Braſill.
9. Toueum.
10. Streights of Magelan.
11. Margaiates.
12. Virginia. &c.

CHAP. XXV.

Of the variation that is for diuers habitations, and Regions of the Earth.

PTolomeus and other Astronomers say, that if it were possible that the Earth were inhabited all about, (and put the case that it were so,) first, they that inhabite vnder the Equinoctiall haue alwaies the dayes and the nights equall, and haue the two poles of the world at the two corners of their Horizon, and may see all the starres when they see the two Poles, and the Sun passeth twice in a yeare ouer them, that is, when it passeth by the Equinoctialls: Thus is the Sunne to them the one halfe of the yeare toward the pole artick, and the other halfe toward the other pole.

And therefore they haue two Winters in a yeare without great cold, the one is when that we haue winter, and the other when we haue summer; so they haue two summers the one is in March when we haue the spring, and the other in September when we haue haruest; and by this they haue foure Solsticialls, two when the Sunn passeth by their zenith, and two when it declyneth; and thus they haue foure shadowes in a yeare: for when the Sunne is in the equi-

noctiall twice in one yeare, in the morning their shadowes are in the west, and at night in the east, and at noone they haue no shadow at all.

Secondly, they that inhabite between the Equinoctiall and the tropick of summer, haue in like sort two summers and two winters, and foure shadowes in a yeare, and they haue no difference of the first, saue that they haue longer dayes in summer, and shorter in winter; for as the Equinoctiall doth lengthen, so doe the dayes of summer, and in that part of the earth is the first climate, and almost halfe the second, and is called Arabia in Ethiopia.

Thirdly, they that inhabite vnder the tropick of summer haue the sunne ouer their heads, and the day of solstice of summer at noone; they haue their shadowes smaller then we haue.

Fourthly, they that are between the tropick of summer and the circle artick, haue longer dayes in summer then the aforesayd, in as much as they be further from the Equinoctiall, and shorter in winter, and they neuer haue the sunne ouer their heads, nor toward septentrion, and that is part of the earth where we inhabite.

Fifthly, they that inhabite vnder the circle artick, haue the ecliptick of the Zodiack to their horizon, and when the sunne is in the solstice of summer it resconeth not; and thus they haue

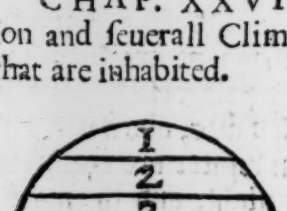
no night, but naturall dayes of twenty foure howers; when the Sunne is in the solstice of winter, they haue continuall night.

Sixthly, they that are betweene the Circle artick and the pole artick, haue in summer diuers naturall dayes, and a naturall day without night; and in winter are many naturall dayes, and yet it is night, and the more neerer that it is to the pole, the more is the artificiall day of summer longer, and endureth in some place a weeke, in some a month, in some two, in some three, in some more; and proportionally the night is greater, for some of the Signes be euer in their horizon, and some alwaies vnder, and as long as the sunne is in the signes aboue it is day, and when it is vnderneath it is night.

Seuenthly, they that inhabite vnder the pole, haue the sunne halfe of the yeare on their horizon, and haue continuall day, and the other halfe of the yeare continuall night, and the equinoctiall is their horizon, that deuideth the twelue signes, sixe aboue, and sixe beneath; therefore when the Sun is in the signes that are high and toward them, they haue continuall day; and toward mid-day they haue continuall night, and thus in a yeare they haue but one day and one night: and as it is sayd of the one part vnder the pole artick, it is so of the other.

CHAP. XXVI

Of the diuision and seuerall Climates, and of the parts that are inhabited.



PTolomeus and diuers others, diuideth the Earth habitable into seuen parts, which they call Climates; the first is called Dyamerous, the second Diatiens, the third Dalixandry, the fourth Dyahordes, the fifth Diaroms, the sixth Daborsti, the seuenth Diarypheos, of the which each hath his longitude and latitude determined, and the neerer and larger they be, and proceed in longitude from east to west, and in latitude from the nozth to the south.

The first Climate (after some Astronomers) containeth in length halfe the circuite of the Earth, that is two hundzed thousand and four hundzed miles: and it hath one hundzed thou-

sand

ſand and two miles of length; the ſecond, and ſo of the other, for the leſſening of the Earth comming ſeptentrionall.

To vnderſtand what a Climate is, it is a ſpace of the earth equally large, whereof the length is from orient to occident, and the breadth is comming from mid-day, and from the earth inhabitable toward the equinoctiall, drawing toward ſeptentrion, as much as an Horologe or Clock changeth not, for on earth habitable the Clockes changeth ſeuen times; in the breadth of the Climates, it is of neceſſity to ſay that they are ſeuen, and where the variation of the horologes are, there are the diuerſity of climats; howbeit, ſuch variation properly ought to be taken in the midſt of climats, and not at the beginning nor in the end, for the neereneſſe and inconueniance the one of the other: Alſo, one clymate hath alwaies a day artificiall of Summer, shorter or longer then another climate, and this day ſheweth the difference in the midſt of euery climate, better then in the midſt and end, the which thing we may ſenſibly know at eye, and thereby iudge the difference of the climats: And it is to be noted, that vnder the Equinoctiall the dayes and nights are alwaies of twelue howers, but comming toward ſeptentrion the dayes of ſummer doth lengthen, and the dayes

of winter shorteneth: and the more that one approacheth septentrional, the more waxeth the dayes, in such wise, that at the end of the last climat the dayes in summer are longer by three howers and a halfe, then they are at the beginning of the first, and the pole is more rayled by thirty eight degrees.

At the beginning of the first climate, the longest day of summer hath twelue houres and forty fiue minutes, and the pole is raised on the horizon twelue degrees and forty fiue minuts, and in the midst of the climate, the longest day hath thirteen howers, and the pole rayled sixteen degrees, and the latitude lacketh vnto the longest day of summer, that is thirteen howers and fifteene minuts, & the pole rayled twenty degrees and one halfe, the which largenesse is foure hundred and forty miles of earth: The second clymate beginneth at the end of the first, and the midst is there as the day and hath thirteen howers and a halfe, and the pole is rayled ouer the horizon twenty foure degrees and fifteen minuts, and the latitude indureth there as the longest day, and hath thirteen houres and forty fiue minutes, and the pole is rayled twenty seuen degrees and a halfe, and this largenesse contayneth of earth foure hundred miles iust.

The third clymate beginneth at the end of

the

the second, and the midst is there as the day, and hath thirteen howers, and the pole is rayſed thirty degrees and forty fiue minutes, and the latitude extendeth there as the longest day, and hath fourteen howers and fifteen minutes, and the pole is rayſed twenty three degrees and forty minutes.

The fourth Climate beginneth at the end of the third, and the midst is there as the longest day, hath fourteen howers and a halfe, and the pole is rayſed twenty fiue degrees and twenty minuts, and the latitude is as the longest day there, which is thirteen howers and forty fiue minuts, and the pole is rayſed thirty degrees, and the largenesse containeth of the earth three hundred miles.

The fifth Climate beginneth at the end of the fourth, and the midst is there as the longest day, and hath fifteen howers, and the pole is rayſed forty one degrees and twenty minutes, and the latitude indureth there as the longest day, which hath fifteen howers and fifteen minutes, and the pole is rayſed forty three degrees and a halfe, and the largenesse containeth of the earth two hundred fifty two miles.

The sixth Climate beginneth at the end of the fifth, and the midst is there as the longest day, and hath fifteen howers and a halfe, and the

pole is rayſed ouer the horizon fortie fiue degrees and twelue minutes, of the which, the largeneſs endureth there as the longeſt day, and hath fifteen howers and fortie and fiue minutes, which largeneſſe containeth of the earth two hundred and twelue miles.

The ſeuenth Climate beginneth at the end of the ſixth, and the midſt is there as the longeſt day, and hath ſixteen howers, and the pole is rayſed fortie eight degrees and fortie minutes, the latitude extendeth there as the longeſt day, and hath ſixteen howers and fifteen minuts, the pole is rayſed there fifty degrees and a halfe, and the largeneſſe of the earth containeth one hundred fourefcore and fiue myles.

CHAP. XXVII.

Of the great and maruailous conſiderations and vnderſtanding of the Aſtronomers and the Aſtrologians.

After the length of the Clymates, ſuppoſe that a man might goe about the earth from eaſt to weſt, to his firſt place; ſome Aſtronomers doe ſay, that this compaſſe may be made: Saying, that if a man went compaſſe in twelue naturall dayes, going regularly toward the occident, and began now at mid-day, he ſhould paſſe euery

euery day naturall the twelfth part of their circuite of the earth, and are thirty degrees, whereof it behoueth that the Sunne maketh a course about the earth, and thirty degrees further, ere he be turned on the morrow at the meridian of the said man, and so the said man should haue this day and night of twenty fiue howers, and should be farther by the twelfth part of a naturall day then if he rested him; wherefore it followeth of necessity, that in twelue naturall dayes, the sayd man should only haue but eleuen dayes and eleuen nightes, and somewhat lesser, and that the Sunne should light him but eleuen times, and then resconce eleuen times more againe, for eleuen dayes and eleuen nightes, euery day and night of twenty fiue howers maketh twelue naturall dayes, euery day of twenty foure howers.

So by like consideration, suppose that an other man that should make this course going toward the east, and he hath his day and night shorter then a naturall day by two howers, then this day and night should be of twelue howers; then if he made his course in like space, that is to say, in twelue dayes and somewhat more.

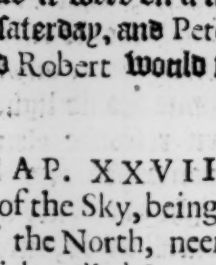
Thus, if Iohn made a course toward the west, and Peter toward the east, and that Robert abideth in the place from whence they departed the

one

one as soone as the other, and that they did meet Robert both together, Peter would say, that he had two dayes and two nightes more then Iohn, and Robert that hath rested a day lesse then Peter, and a day more then Iohn: How weli then they haue made this course in twelue natural dayes, or in an hundred yeares, all is one: this is a pleasant consideration among Astronomers how Iohn and Peter commeth in one selfe day. And put the case it were on a sunday, Iohn he would say it is saterday, and Peter would say it is munday, and Robert would say that it were sunday.

CHAP. XXVIII.

Of the Pomell of the Sky, being a Starre called the Starre of the North, neere the which is the Pole Artick, called Septentrionall.



HEere will we speake (after the aboue sayd things) of some Starres in particular, and first of them that Ptolomeus and other Astronomers

nomers named the Pomell of the Skyes, or Starre of the north; wherefore we ought for to know (which we see by reason) that the sky turneth from east to west by the diurnall or daily motion of the first Mobilie, the which doth turne on two poynts which are opposite; which two poynts are called the Poles of the sky, of the which we doe see one visible, and it is called the Pole artick, and the other we see not, that is the Pole antartick, or in mid day, which is alwaies hid vnder the earth.

The Pomell of the sky, which Astronomers doth say is the highest and farthest from vs, and by which they haue the knowledge that they haue of the other starres and parts of the sky: The starres that are by the said Pomell neuer goe vnder the earth, of the which, are the starres which maketh the Chariot, and diuers other; but they that are farther from it goeth somtime vnder the earth, as the Sunne, Moone, and the Planets: vnder this Pomell, directly is the angle of the earth, and is the place against which the Sunne is at the houre of midnight.

CHAP.

CHAP. XXIX.
Of Andromida, a Starre fixed.

ARies is a Signe hot and dry, and gouerneth the Head and Face of man, and the Regions of Babilon, Persia, and Arabia; and signifieth small Trees, and vnder it (at the fifteene degree) riseth a starre fixed called Andromeda, which Astronomers figureth like a Mayden in her hayre, being vpon the brinke of the Sea, set to be deuoured of the Monsters of the sea, but Perseus the Sonne of Iupiter fought with his sword against the Monsters slew it, and then Andromeda was deliuered; they that are borne vnder her Constellation are in danger of prison, or to dye in prison; but if a good Planet take regard, they escape prison. Aries is the exaltation of the Sunne at the nineteenth degree; Aries is the house of Mars, and so is Scorpio, wherein he is best.

CHAP. XXX.
Of *Perseus*, a Starre fixed, Lord of the Sphere.

TAurus hath the Trees, Plants, and Impes, and gouerneth the Neck and Throat-boale of

of man, gouerning the Regions of Ethiopia, Egypt, and the Countreys there about; and vnder the twenty two degree riseth a Starre fixed, and is of the first magnitude; the Astronomers call it Perseus, the Sonne of Iupiter, that smote off the head of Medusa, which made all them to dye which beheld her: Ptolomeus and other Astronomers say, that when Mars is conioyned with this Starre, they which are borne vnder it, shall haue their heads cut off, (without Gods great mercy:) They call this starre the Lord of the Sword, and figure him naked, with a sword in one hand, and in the other, the head of Medusa, and looketh not vpon it. And this Signe Taurus is the exaltation of the Moone, in the third degree.

CHAP. XXXI.

Of *Ozyron*, a Starre fixed, and his fellowes.

GEmini signifieth largenesse, good courage, witte, beauty, and of the Cleargy, and is the gouerner of the Shoulders, Armes and Hands; and ruleth ouer the Regions of India, Armonia, and

Carthage,

Carthage, and hath the small trees; and vnder the eighteen degree riseth a Starre called Ozyron, which hath with it thirty sixe other starres, and is figured as a Man armed in maile, with a Sword gyrt about him, which signifieth a great Captaine. They that are borne vnder this constellation, are in danger to be slayne by treason: Gemini and Virgo be the houses of Mercuri, but Virgo is it in which it ioyeth most, and Gemini in the third degree is the exaltation of the Dragons Head.

CHAP. XXXII.
Of *Alhabor*, a Starre fixed.

CAncer gouerneth the long and equall Trees, and of the body of man, the Brest, the Heart, Stomack, Lightes, Side, and the Lunges: The Regions ouer which it ruleth, is, Armony the little, and the Region of the Orient: And there riseth vnder it in the eight degree, a Starre fixed, which Astronomers call Alhabor, (that is to say) of the great Dogge, and they say, that those which are borne vnder this constellation, & that it be in the ascendent, or the midst of the sky, it signifieth good fortune;

tune; and if the Moone be with it, and the part of Fortune, he that is then borne shall not be very rich: Cancer is the house of the Moone, and is the exaltation of Iupiter in the fifteene degree.

CHAP. XXXIII.

Of the Lyons Heart, a Starre fixed.

LEo is the Lord ouer all great Trees, and signifieth an hasty man, full of anger and anguish; and of the body of man it gouerneth the Heart, Back, and sides: The Region ouer which it reigneth, is Tartary, and vnto the ende of the earth inhabitable. Vnder the thirtie two degree ryleth a Starre fixed, called the Lyons heart, and they which are borne vnder that constellation (as Astronomers say,) shall be mounted to great offices ad dignities, but afterward shall be depriued or put downe, and be in danger of their liues; but if some good Planet behold the sayd Starre, it taketh away his rigour: Leo is the house of the Sunne, and Aries is his exaltation, as sayeth Ptolomeus and diuers others.

CHAP.

CHAP. XXXIIII.

Of the Starre fixed, called *Nebuluse*, and of an other called the Golden Cuppe.

VIrgo doth gouerne all that is sowen on the Earth, and signifieth a man of good courage, Philosophers, liberall, and of all manner of Sciences, and keepeth of man the Belly and Entrayles: And gouerneth the Regions by Ierusalem, Euphrates, and the Ile of Spaine: Under the longitude of fifteen degrees riseth a Starre fixed, named Nebuluse, or Tayle of the Lyon, and in septentrionall latitude of the sayd Signe, vnder which signe riseth an other fixed Starre, which Astronomers calleth the Golden Cup, and it is in the thirteen degree of the sayd signe, toward the meridionall part: this starre is of the nature of Venus and Mercuri, and signifyeth that they which are borne vnder the sayd constellation, hath the knowledge of things both good and holy.

CHAP. XXXV.

Of *Porke Espike*, a Starre fixed.

LIbra is the gouourner of great Trees, and signifieth Iustice, and of man it gouerneth the

the Reynes, and the nether part of the Belly: the Regions which it gouerneth, is Italy and Greece: vnder the eighteen degree riseth a Star fixed, which Astronomers call

Porke Espike: they which are borne vnder this constellation are well shaped, and honest, and doe things that folke maruaile at, it signifieth reioyling, and Ritches by honest and precious Merchandise, and are beloued of Lords and Ladies: Libra is one of the houses of Venus; and Taurus is the other, in the which she reioyceth most, and it is the exaltation of Saturne, for the weather beginneth to wexe cold in this moneth of September, and Saturne is the Planet and Lord of cold, and is exalted in greatest height when he entereth into Libra.

CHAP. XXXVI.

Of the Crowne Septentrionall, a Starre fixed.

SCorpio gouerneth the Trees that are long and large, and signifieth deceite, and of the body of man, it gouerneth the priuy parts:

The Regions are Heberget, and the field of Arabia: in the second degree, riseth a Starre

that Aſtronomers call the Crowne Septentrionall, the which, when it is in the aſcending in the midſt of the ſky, giueth honour and exaltation to them that are borne vnder that conſtellation, and eſpecially when there is a good aſpect with the Sunne: Scorpio is one of the houſes of Mars, in which he reioyceth moſt, and Aries is the other, and it is the ſigne wherein Mars beginneth to deſcend or fall from his exaltation.

CHAP. XXXVII.
Of the Scorpions Heart, a Starre fixed.

SAgitari ſignifyeth a man ingenious and wiſe, and gouerneth the Thighes of man: the Regions thereto apertayning, are Ethiopia, Mabarobem, and Arnich: Vnder his firſt degree riſeth a Starre fixed, of the firſt magnitude, which Aſtronomers call the Scorpions Heart, and when there is a good aſpect of Iupiter or Venus, it reyſeth them that are borne (vnder this conſtellation) to great honour and riches; but when there is an euill aſpect of Saturne or Mars, it putteth them that are borne vnder it to pouerty: Scorpio is the houſe of Iupiter, in which he reioyſeth moſt, and Piſces is the other houſe, and Sagitari is the exaltation of the Dragons Taple.

Of

CHAP. XXXVIII.
Of the Eagle, a Starre fixed.

CApricorne signifyeth a man of good and perfect life, wise, ireſull, and of great thought; of the body of man it gouerneth both the knees: the Regions are Ethiopia, Arabia, Gehamen, and the two Seas: Vnder his twenty eight degree ryseth a Starre that Astronomers calleth the Flying Eagle, that signifyeth Soueraignty, Emperours, or Kings: They that are borne vnder this constellation, and hath a good aspect with Iupiter, mounteth to honour, and are beloued of Kings and Princes. Capricorne and Aquarius are the houses of Saturne, but he reioyceth most in Aquarius, but Capricorne is the exaltation of Mars.

CHAP. XXXIX.
Of the Fish Meridionall, a fixed Starre.

AQuarius doth gouern in man the Legges, from the knees to the Feete: the Regions thereof are Hazenoth, Alempha, and part of the Land of Alphege, and part of Egypt:

at the twenty one degree ryseth a Starre which the Astronomers call the Fish Meridionall; and they that are borne vnder this constellation are happy in fishing in the south Sea; and vnder the sayd signe ryseth the Dolphyn, which signifieth Lordship on the Sea, Ryuers, and Ponds: Aquarius is the house of Saturne, in the which hee most reioyceth.

CHAP. XL.

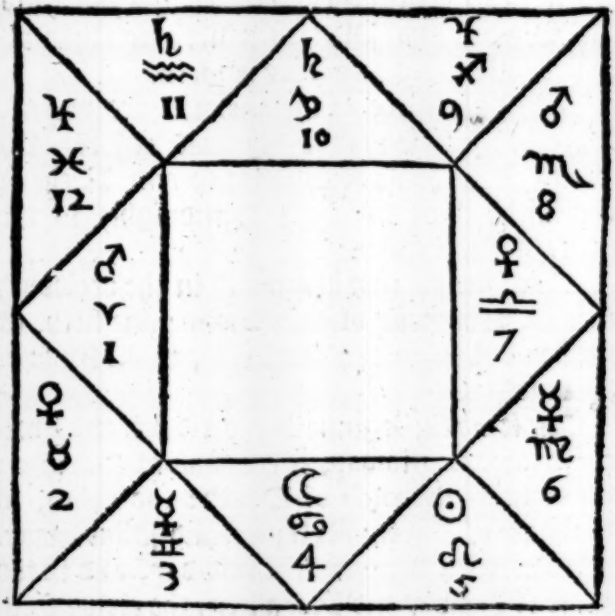
Of *Pegasus*, which signifyeth the Horse of Honour, a Starre fixed.

Pisces gouerneth of man the Feete, and signifyeth a man subtile, wise, and of diuers colours: the Regions are, Trapeson, Iurgen, and all the habitable part that is septentrionall, and part of Romani: and vnder the fifteen degree of the sayd signe ariseth a starre, which Astronomers calleth Pegasus, that is the Horse of Honour: They which are borne vnder this constellation shall be honoured among great Captaines and Lords; when Venus is ioyned with it, they shall be beloued of great Ladyes, if the sayd starre be in the middst of the sky in the descending: Pisces is one of the houses of Iupiter, and Sagitarius is the other, in the which he

bee reioyceth most, and in the twenty seuen degree of Pisces is the exaltation of Venus.

CHAP. XLI.

Of the diuision of the twelue Houses, as well in the Earth as in the Heauens.



IT is to be vnderstood, that the Heauens and the Earth are diuided into foure parts, by two circles which crosseth directly ouer the two poles, and crosseth foure times the Equinocti-

all line; each of the foure parts are diuided into three equall parts, which maketh twelue equall parts, as well in the sky as on the earth, which Ptolomeus and other call Houses, and are twelue in number; of which, sixe are alwaies aboue the earth, and sixe vnder it, and these Houses moone not, but are alwaies each in his place, and the Signes and Planets passeth by them alwaies once in twenty foure howers.

The first three of these houses are orient, whereof the first is called the house of Life: the second is the house of Substance and Riches: the third, (that finiweth at midnight) is the house of Fraternity.

The fourth, (that beginneth in the occident) is named the house of Patrimony: the fifth, is the house of Sonnes: the sixth, is the house of Sicknesses.

The seuenth, beginneth in occident, and stretcheth toward mid-day, is the house of Mariage: the eight, is the house of Death: the ninth, is the house of Fayth, Religion, and Pilgrimage.

The tenth, beginneth at mid-day, and is the house of Honour and Regallity: the eleuenth, is the very house of true Friends: and the twelfth, (that finiheth in orient) is called the house of Charity.

CHAP.

CHAP. XLII.

How the Planets reigneth in euery hower of the Day and Night.

IF you would know which Planet reigneth each hower of the day and night, and which Planet is good, and which is bad, you must then know the Planet of the day; therefore search the first tempozall hower of the Sunne rising, and that day is for the said Planet: the second hower is for the Planet ensuing; and the third for the other, and so following in order: Therefore first begin with Sol, then Venus, then Mercuri, and then Luna: then come againe to Saturne, vnto twelue, that is the hower before the Sun going downe, and incontinent (after the Sunne is downe) then beginneth the first hower of the night, that is for the seuenth Planet; and the second houre of the night for the fourteen; and so vnto twelue howers for the night, that is the twelfth; and so vnto twelue houres for the night, that is the next hower before the sunne rising, and come directly falling vnto the twenty foure Planet, which is next before that the day following.

And thus the day hath twelue howers, and the night twelue also, the which are tempozall

howers, different from the howers of Clockes, the which are artificiall.

Ptolomeus and other Astronomers say, that Saturne and Mars are euill Planets: Iupiter and Venus good; Sol and Luna halfe good and halfe euill: the part toward the good Planet is good, and that part toward the euill planet is naught: Mercuri ioyned with a good planet is good, and with an euill planet naught, and this is as the influences good or euill, which are of the sayde Planets here following.

The howers of the Planets are different to the clockes, for the howers of the clock are alwaies equall of three score minutes, but they of the Planets (when the dayes and nightes are equall) is equall, when the Sunne is in the Equinoctiall: But as soone as the dayes lengthen or shorten, so doth the naturall hower: by this it is conuenient for the day to haue twelue temporall howers, and the night also: And when the dayes are long and the howers long, and when the dayes are short, and the nights likewise, then haue they like score minutes, as many as two artificiall, for what one leaueth the other taketh; and we take the Planetarie hower from the sunne rising to his setting, and not before, the rest is night.

As for example: In December the dayes haue

haue but eight howers artificiall of the clockes, and it hath twelue tempozall; let the eight artificiall howers be diuided into twelue equall parts, and it shall be twelue times fozty minutes, and euery part shall be a tempozall hower, which is of fozty minuts and no moze.

Thus in December the tempozall howers of the day haue but fozty minutes, but the howers of the night haue foure scoze; foz in that time the nightes haue sixteen howers artificiall, which diuided into twelue parts are foure scoze minutes, foz euery tempozall hower.

Thus the houre of the night in December haue foure scoze minutes; and fozty foz an hower of the day is fiue scoze minutes, in two tempozall howers, as many as in two howers artificiall, that are each of fozty minutes: in June is the contrary; in March and in September all howers are equall, as the dayes are in the other moneths by equall pzopoztion.

With euery Planet (befoze named) are the Signes, which are the houses of the sayd Planets, as it is afozesaid.

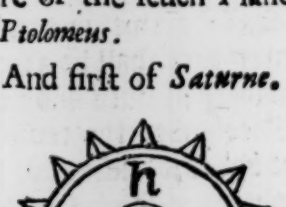
Capricorne and Aquarius are the houses of Saturne: Sagitari and Pisces of Iupiter: Scorpio and Aries of Mars: Leo of Sol: Taurus and Libra of Venus: Gemini and Virgo of Mercuri: and Cancer of Luna, &c.

CHAP,

CHAP. XLIII.

Of the nature of the seuen Planets, after the saying of *Ptolomeus*.

And first of *Saturne*.



SAturne is the highest Planet of all the seuen, he is mighty of himselfe, and gouerneth all the great cold and waters, yet he is cold and dry of nature when he commeth into Cancer; his chiefe Signe is Aquarius, and his other is Capricorne, and he compasseth all the other Planets; for he is vnder the first mobile, that is vnder the Christall Sky, which mobile mooueth meruailously, for he causeth by his motion all the Planets to mooue.

Saturne is so hye that Astronomers cannot well measure it; he is thirty yeares in running his course, and when he doth reigne there is much theft vsed, and little charity, much lying, and

and much lawing one against an other, and great imprisoning, and much debate, great swearing, and much plenty of Corne and Hogges; olde folkes shall be very sickly, and many diseases shall reigne among the people, and especially in the cheife howers of Saturne; and therefore this Planet is likened vnto Age, as hard, hungry, suspitious and couetous, and seldome is content with any thing; for he is enemy to all the things that grow, for the cold and stormy bitternesse of his time.

The properties of *Saturne*.

The Man which is borne vnder Saturne shall be false, enuious, full of debate, and full of law, and shall be cunning in currying of Leather, and a great eater of bread and flesh; and he shall haue a stinking breath, heauy thoughts, malicious, a robber, a fighter, and couetous, and yet shall keep and be wise in counsayle; and he shall loue to sinne wilfully, a teller of stories, iests, and such like; he shall haue little eyes, black hayre, great lippes, broad shoulders, and shall looke downeward; he shall not loue Sermons, nor goe to the Church, and beware of his hands: The Children of the said Saturnist shall be chiders and tanglers, black, and leane in the face,

thin

thin bearded, euill languaged, and full of law and vengeance, for they will neuer forgiue vntill they be reuenged of their quarrell; and like the Planet Saturne, is cold, causing great frosts and snowes; so he that is borne vnder him shall be cold in charity, and they looke to be obeyed, and to haue great reuerence, and commonly will praiſe themſelues, talke to themſelues, and they will laugh at their owne conceit, and all euill shall grow in them; aboue all coulors he shall loue black beſt: this Planet is cauſe of a haſty death, becauſe he is cold and dry of nature, and therefore he is likened to melancholy; wherefore he reigneth in Aquarius, and Capricorne.

CHAP. XLIIII.
Of the Noble Planet *Iupiter*.

IVpiter is a Noble Planet, very cleere and pure of nature, and not very hotte; he is all of vertue

vertue, and there is fixed in him two most noble signes of loue, the one is Pisces, the other Sagitari: he is the best Planet of all the other, he is the gouernour of the Lyuer of man, and keepeth it in health, he doth alwaies good, and no euill, and in twelue yeares he passeth through all the twelue Signes, and is next to Saturne.

The properties of *Iupiter*.

He that is borne vnder him, shall loue cleanlinesse of body, and will not vse to speake of ribaldry; he shall euer loue Religion, and vertuous liuing, he shall be personable of body, and perfect in all manner of measures both large and long, he shall be white in the visage, but medled with a little rednes, he shall haue large browes, a fayre speaker, and say well behind a person. he shall loue green and gray colours, and shall be happy in marchandise, and haue great plenty of siluer and gold, he shall be honestly merry, and of man he gouerneth the stomack and the armes.

CHAP. XLV.
Of *Mars*.

MArs is called the God of Battaile, and he is the third Planet, reigning vnder the gentle

gentle Planet of Iupiter: Mars is the woꝛſt of all the other Planets, foꝛ he is hotte and dꝛy, and ſtiꝛreth a man foꝛ to be very wilfull and haſty, and is pꝛone to vnhappineſſe; one of his Signes is Aries, the other is Scorpio, and he ioyeth moſt in thoſe two ſignes; he cauſeth all warres and battles, ſtirring men to beare weapons foꝛ murder, as Daggers, Swoꝛds, Billes and Bowes, oꝛ ſome other ſuch like weapon of death, and he doth euer loue to heare of fighting.

Theꝛefoꝛe let euery man beware of the day of Mars, and in his chiefe hower, that no man fight, foꝛ without doubt (if God helpe him not) he ſhall be eyther maymed oꝛ ſlayne: alſo, in the hower of Mars it is very dangerous meeting of theeues, foꝛ feare of ſlaying true men: Mars is mounted in Scorpio, and goeth about the twelue ſignes in thꝛee years, and this is his courſe.

The properties of *Mars*.

He that is boꝛne vnder this Planet, is in all vnhappineſſe expert, he ſhall be a nouriſher of great beaſtes, he is full of malice, and euer doing

ing wrong; vnder him are borne theeues and robbers, that keepe high waies, and hurt true men; they are night walkers, quarrellers, scoffers, boasters, and mockers: and these men of Mars causeth warre, murther, and battle, they are apt to make Smiths, or workers of Iron, light fingered, lyers, and are great swearers of oathes, surmisers, and crafty; he is red, angry, black hayrd, little eyes, and a great talker, and a maker of Swords and Knives, a shedder of mans blood, a fornicator, and a speaker of ribaldry, red bearded, round visaged, and good to be a Barber and a blood letter, and to draw teeth; he is dangerous of his hands, and he will be rich with other mens goods: Of the body of man, Mars keepeth the gall and reynes.

CHAP. XLVI.
Of the Noble Planet *Sol*.

As for Sol, he is a Planet of great renown and being among the other, for the Sunne he nourisheth every age, and yet he is hot and dry of nature, being of contrary nature to Saturne,

for

for he is euer cold, and the Sunne is hotte, and giueth all light; for when he is aboue the earth, it is day, and when the earth doth shadow the Sunne, it is night: therefore how much are all we bound to laud God for this Noble Planet, for he comforteth both Man, Beast, Fish, and Fowle, for all things are glad of the presence of the Sunne, and after he goeth downe, the faire Flowers close themselues.

The properties of *Sol.*

THe Sunne is king of all the Planets: all men and women that are borne vnder this Planet shall be very fayre, and amiable of face, their skinne shall be white, tender, and well coloured in the visage, with a little rednesse, and they shall haue a pleasure in their owne beauty; they shall shew their liues as they were good and holy; they shall be fortunate to great promotions and shall be cleane, and of good fayth, and shall gouerne ouer other people, and although they be neuer so poore, yet shall they loue hawking and hunting, and reioyce to see it: The Children which are borne vnder the Sun, shall desire honour and reuence, they shall sing pleasantly, and be full of good courage; they shall giue wise counsaile, and their words shall sound sweetly;

ſweetly; and if he beare any Office, he ſhall be liberall; he ſhall be ſubtile in feates of warre, and many ſhall ſeeke to him for counſaile, he ſhall profite by women, and ſhall be in ſeruice with Lords, and by them he ſhall haue aduantage for his wiſedome; he ſhall be ſmall of ſtature, with curled hayre, and bald on the head, he will be ſeldome angry: of the body of man, the Sunne gouerneth the heart, as the moſt mightieſt Planet of all the reſt.

CHAP. XLVII.
Of the Gentile Planet *Venus*.

VEnus, that Gentle Planet, doth reigne next after the Sun, and is a Planet feminine, ſhe is the Lady ouer all Louers; ſhe is moyſt and cold of nature, and her two Signes are Taurus and Libra, and in them ſhe hath her ioy; ſhe cauſeth ioy, eſpecially amongſt young people, for chiefely ſhe reigneth ouer them, and ouer all men and women that are iealous; for iealouſy is but a loue extraordinary, and is when a man or woman doth loue more feruently then they

should, for such would neuer be from the sight of their Louers; for when they are, they suspect them, and are very fearefull to be beguiled: For there is no man that loueth a woman by carnall affection, but it is by the influence of Venus, and but few men can escape out of danger: This Planet reigneth twelue moneths ouer all the twelue Signes.

The property of *Venus*.

All Men and Women that are borne vnder Venus, they shall be delicate and pleasant Louers, and commonly they shall haue black eyes little browes, red lippes and cheekes, with smyling countenance; they shall loue the noyse of Trumpets and pleasant Instruments, they shall be pleasant singers, full of wanton toyes playes and sports, taking great delight in daunsing, with playing at Chesse, cardes and tables louing to discourse of amourous conceites, desiring sweet meates and drinkes; they shall delight much in the flesh, louing to goe neate and cleanly in their apparrell, with Gold, Pearles and precious Stones, delighting in Flowers perfumes, and sweet smelles: yet shall they be of good fayth, and shall loue others as well as themselues, they shall be liberall to their

friends

frends, and shall haue but few enemies; and if they be browne they shall be well proportioned of their bodies; and if they sweare it be true, you may beleeue them: Venus gouerneth the kidnies of Man.

CHAP. XLVIII.

Of the fayre Planet *Mercuri*.

MErcuri that fayre Planet is next vnder Venus, and he is masculine, and next aboue the Moone: This Planet is dry of nature, and his two principall Signes are these, Gemini is the first, and reigneth in the Armes and hands, the other Signe is Virgo, which gouerneth the Nauell and the Stomack of man.

This Planet is Lord of speech, as the Sun is Lord of light; and he palleth through the twelue Signes in a yeare.

The properties of *Mercuri*.

They which are borne vnder Mercuri shall be very subtile of witte, and shall be deuout

person to God, and shall haue a good conscience, he shall be skilfull in many Sciences, and with his wisdome and labour shall get him many louers and friends; he shall euer follow and resort to them which are of good manners, and he shall be fortunate on the Sea, and vse the trade of Merchandise, and shall be very gracious; he shall haue harme by women, for when he is a married man, they shall not set so much by him as they did before; he will haue great loue to Ladies and Gentlewomen, but they shall not be masters ouer him; he will be a very good man of the Church, and he shall not loue to goe to warfare, he will hate theeues and swearers, and he shall gather wealth by his wisedome: If he be a man of this world, he shall loue to preach, to soe ake Rethorick and fayre language, and to study Philosophy and Geometry; he shall reade and write well, and be skilfull in Arithmatick, he shall make verses and rimes, and he shall be perfect in the art of Musick, and a Measurer of Land, and a great Cloth-maker; he shall be seruant to some great Lord, or else a Receyuer of his money, he shall haue a high forehead, a long visage, black eyes, and a thin beard; he shall be a great pleader in the Law, and haue to doe with other mens deeds, and none will say against it; Mercuri gouerneth the thighs, belly, & flankes.

CHAP.

CHAP. XLIX.
Of the Moone.

IT is knowne and vnderstood, that the lowest Planet of the seauen is named Luna, or the Moone, which Planet is femenine, and called among the Astronomers, the Lady of the Night, for the chiefe light and clearenesse that she hath by night; she is much more neerer to the earth then any other Starre or Planet, and therefore she giueth more light then any other; also, the Moone is Lady of moysture, and ruleth the waters by their ebbes and floods; the Moone doth take her light of the Sonne thirteen times in a yeare; she is cold and moyst of nature, her colour is much fairer then siluer, and her chiefe house is Cancer, and there is none of the other Planets which are so low, and goeth so little a circuite: She goeth about the twelue Signes in twenty seuen dayes and odde howers, and this is the course of the Lady of the night (which we call the Moone) as sayeth Ptolomeus.

The properties of *Luna*.

THoſe men or women which are borne vnder the Moone, ſhall be lowly, ſeruiceable, and very gentle; and if it be a mayden child ſhe will be very ſhamefaſt and womanly, they ſhall be well fauoured both man and woman, their faces ſhall be full and round, they ſhall be very patient folkes, and will ſuffer much wrong before they will be reuenged, they will be very ſoft of ſpeech, and courteous, and ſhall liue honeſtly with ſuch as God hath ſent them, they will loue to keepe vertuous company, they ſhall be well formed of body, and haue merry lookes, and will be honeſtly merry, they will be chaſt, and greatly loueth the vertue of fidelity both in word and deed, and loath talkers of ribaldry: their colour ſhall be mixed with little redneſſe, they will delight to goe in ſeuerall coloured cloathes, and they will ſoone ſweat in the forehead; alſo, they will deſire gouernment ouer great ſtreames, ryuers, and floods, and will deuiſe many proper Engins for to take Fiſh; looke what they ſay, it ſhall be true and iuſt, they ſhall be good goers on foote, and will be comforters of ſicke perſons, they ſhall loue to talke of meruailes, and they will not keep hatred long in mind, the man

ſhall

shall appeale the people (vnder colour) with perswasions, as well as others can doe with siluer: He shall loue honest women, and hate harlots, he will nourish Children vp in vertue and good manners: The Moone gouerneth the Lightes and the Braynes of Man.

CHAP. L.

Of the fortunes and destinies of Man and Woman, borne vnder the twelue Signes, (after the saying of *Ptolomeus*.

FOr to know what Planet a Man or Woman is borne vnder, is necessary to obserue.

There are seuen Planets in the sky, the which are attributed to the seuen dayes of the weeke, for euery day hath his name of the Planet reigning in the beginning of it: Sol dominateth on the Sunday, the cause is that the Sun (among the other) is most worthy, wherefore it taketh the worthiest day, which is Sunday. Luna she gouerneth the first hower of Munday: Mars the first houre of Tewesday: Mercurion Wednesday: Iupiter on Thursday: Venus on Friday: and Saturne on Saterday.

The day naturall hath twenty foure howers, and in euery seuerall hower reigneth a seuerall Planet: It is to be vnderstood, that when you

will begin to reckon at Sunday, he must reckon thus, Sol, Venus, Mercuri, Luna, Saturne, Iupiter, and Mars; and when the number is out, he must then begin at the howre which he would know what Planet reigneth: On monday he must begin at Luna, tewesday at Mars, wednesday at Mercuri, thursday at Iupiter, friday at Venus, and saterday at Saturne: Thus when the number of the Planets are past, he must begin by order as afore said: At one of the clock on Sunday in the morning reigneth Sol, at two Venus, &c. and so by order in euery howre.

When a Childe is borne, it is to be knowne at what howre, in the beginning, in the midst, and at the end: If it be in the beginning, he shall hold of the same Planet, and of the other before; if it be in the midst, it shall hold of that only, if be in the end, it shall hold of the same, and of that next after: Neuer the lesse, the planet which he is borne vnder shall not rule ouer the other, and that of the day shall haue most predomination, which is the cause that a Childe holdeth of diuers Planets, and hath diuers and seuerall conditions.

He that is borne vnder the Sunne shall be prudent and wise, a great speaker, and that he praiseth he atributeth to himselfe.

They which are borne vnder Venus are loued

of

of euery man, they are good to Godward, and shall beare rule.

They which are borne vnder Mercury are well bearded, subtile, milde, veritable, and is not the most prudent.

They which are borne vnder Luna hath an high forehead, ruddy, merry visaged, thanckfull, and religious.

Who is borne vnder Saturne is hardy, courteous of life, and is not auaritious.

They which are borne vnder Iupiter are hardy, fayre visaged, ruddy, chaft, and vacabonds.

They which are borne vnder Mars are great speakers and lyers, theeues and deceiuers, big, and of a red colour.

They which would know more euidently, let them turne vnto the properties of the seuen Planets before rehearsed.

CHAP. LI.

Ptolomeus vpon the twelue Signes.

COnsidering the course of the Celestiall bodies, and the power of the high God omnipotent, which hath made the Sun to shine vpon the good and euill, which gouerneth all things contayned in the Firmament, and on the Earth.

Therefore I haue taken vpon me to write

this

this small Treatise, to instruct young learners in this Art; and that they should know God their Maker and Creator, and to gouerne their bodies, and to eschew infirmities; also to know the course of the Firmament, and the Celestiall bodies conteyned in it, with the disposition of the seuen Planets. And they which would know their property, ought first to know the moneth that they were borne in, and the Signe that the Sunne was in that same day. I will not say that such things shall be, but that the Signes haue such properties as is the will of God.

CHAP. LII.

Of the twelue Signes, and first of Aries, which is good to let blood.

THose people which are borne in the Signe of Aries, (from the midst of March to the midst of Aprill) shall be of good wit, and shall not eyther be rich nor poore; they shall haue dammage by his neighbours, they shall haue power ouer dead folkes goods, they shall be soone angry, and soone appeased, and shall haue diuers

diuers fortunes and discords; the man will desire learning, and eloquent people, and shall be expert in many degrees; he will be a lyer, and boast of courage, and shall take vengeance on his enemies, and he shall be better disposed in youth then in age; he shall be a fornicator, and shall be wedded at twenty fiue yeares, if he be not he shall not be chast and he shall be a mediator for some of his friends, and will gladly be busie in the deeds of other, he shall haue a marke on the shoulder, and on his head & body; yet he will be rich by the death of others, his first son shall not liue long, hee will bein great danger of foure footed beasts, and shall haue much sicknesse at three score and three yeares, and if he escape, he shal liue fourescore years after nature.

The Woman.

The Woman that is borne in this time, she will be irefull, and suffer great wrongs from day to day, she will be a lyar, and shall loose her husband, and recouer a better, she will be sick at fiue yeares of age, and at twenty fiue be in great danger of death; and if she escape she will be in danger till forty yeare, & will suffer much paine in the head; the daies of Sol and Mars shall be good to them, but Iupiter contrary, they shall be like the sheepe to loose their fleece one yeare and get it the other.

Of

Of the Signe of Taurus, euill for blood letting.

A man which is borne in this Signe of Taurus, from mid Aprill to mid May, shall be very strong, hearty, and full of strife, delitious, and shall possesse goods giuen him by other men, and what he would haue done must be sodaine, and will enforce himselfe to finish it; in his youth he will despise euery person, and will be trefull, he shall goe on pilgrimage, leauing his friends to liue amongst strangers, he shall be put in offices, and will exercise them well, he shall be rich by Women, and come to good estate, he will take vengeance on his enemies, and shall be bitten of a dogge, he will be in danger at twenty three yeares, and in perill of water; at thirty yeares he will be rich and rise to great dignitie, and shall liue foure score and fiue yeares after nature, and he shall see his fortune sorrowfull.

The Woman that is borne in this time will be a paines taker, a lyer, and shall suffer much shame; she will inioy the goods of her friends,

and

and that which she conceiueth in her mind shall come to passe, she will haue many husbands, and many children, and will be in her best estate at sixteen yeares, she will be sickly, and if she escape she will liue three score and sixteen years after nature, she ought to beare Rings and precious stones about her: The dayes of Iupiter and Luna are good for them, and the dayes of Mars are contrary, as well the Man as the Woman may be likened to the Bull that laboureth the land, for when the seed is sowen he hath but the straw for his part; they will keepe their owne well, and it shall not profit to them nor to other, and will be reputed vnkind.

Of the Signe of Gemini, euill to let blood.

He that is borne in the Signe of Gemini, from mid May to mid June, shall haue many wounds, yet he will be mercifull, he will leade an open and a reasonable life, and he shall receiue much money, he will goe into vnknown places, he will praise himselfe, and will not abide in the place of his nativity, he will be wise and negligent

gent in his workes, he ſhall come to riches at twenty ſixe yeares, his firſt wife will not liue long, but he ſhall marry ſtrange women, and he will be late marryed: he ſhall be bitten of a dog, and will haue a marke of iron or of fire, he will be tormented in water, and ſhall paſſe the Sea, and will liue an hundred yeares and ten months after nature.

The Woman then borne, ſhall come to honour, and be inriched by the goods of others, and be agrieued of a falſe crime; ſhe ought to be wedded at foureteen yeares (if ſhe ſhall be chaſt, and eſchew all perill,) and ſhall liue three ſcore and ten yeares after nature, and will honour God: The daies of Mercuri and Sol are right good for them, the daies of Luna and Venus are to them contrary, and as well the man as the woman ſhall augment the goods of their ſucceſſors, but they ſhall hardly vſe their owne goods, they ſhall be ſo couetous.

Of the Signe of Cancer, indifferent to let blood.

HE that is borne vnder Cancer, from mid June to mid July, will be very auaritious, and of equall ſtature, he will loue women, and ſhall be merry, humble, good, and well renowned,

ned, he shall haue hurt by enuy, he shall haue money of others in his guide, and will be full of strife and discord among his neighbours, and will reuenge him on his enemy: by his statelynes many shall mock him, he shall be fearefull on the water, he will keep his courage secretly to himselfe, and shall suffer dolour of the wombe, he shall find hidden money, and labour sore for his wife, he shall see his perill in a certaine yeare, the which shall be known of God; his goods will decreale thirty three yeeres, he shall passe the sea, and shall liue three score and ten yeares after nature, and Fortune shall be very fauourable vnto him.

The Woman that shall be borne in this time will be furious, incontinent, angry, and soone appeased; she is nimble, seruiceable, wise, merry, and she will suffer many perills, if any person doe her any seruice, she will recompence them well, she will be laborious, and take great paines vnto thirty yeares, and then haue rest: she will haue many Sonnes, she must be wedded at fourteen yeares, honours and gifts will be bestowed on her, she will receiue wounds,

and

and be helped thereof, and be in perill of water; ſhe will be hurt in a ſecret place, and ſhall be bitten of a dogge, yet liue (after nature) three ſcore and ten yeares: The dayes of Iupiter, Venus, and Luna are very good for them, and the dayes of Mars very euill; and as well the Man as the Woman will haue good fortune, and haue victory ouer his enemies.

Of the Signe of Leo, euill for bloodletting.

CErtaine it is, he that is borne vnder the Signe of Leo, from the midſt of July to the midſt of Auguſt, will be very hardy, and he ſhall ſpeake openly, yet very mercifull, and he will weepe with the weepers, and ſhall be ſtately in words; he will haue ſome danger, and at thirty yeares ſhall he be in danger of ſome euill, but he will eſcape it; his benefites ſhall be vnkind, he will be honored of good people, and obtaine his enterprize, he will be vnkind to theeues, and ſhall be great and powerfull, and haue charge of the commonty, and as much as he looſeth he ſhall win; he will come to dignity, and ſhall be amiable,

amiable, and he shall take the fortune of three wiues, and shall goe often on iourneys, and he will be dimbe of sight, and haue a fall from an high; he will be fearefull of water, and shall find hidden money; at eighteen yeares of age he will be sick, he will be in perill and doubt of some great Lord, and at thirty sixe yeares he shall be bitten of a dogge, and be whole with great payne, and he will liue foure score and foure yeares after nature.

The Woman that is borne in this time will be a great lyar, fayre, well spoken, mercifull, pleasant, nor abide to see men weepe, she will be meek; her first husband will not liue long, she will haue paine in her stomack, and be beloued of her neighbours, at seuenteen yeares she will come to great riches, and will haue children by two men, and be subiect to the bloody flixe; she will be bitten by a dogge, and will fall from on high, yet liue threescore and seuenteen yeares after nature; the dayes of Mercuri, Sol and Mars are to them very good, but the dayes of Saturne are contrary, and both the Man and the Woman will be great quarrellers, yet mercifull.

Of the Signe of Virgo, indifferent to let blood.

OF the Signe of Virgo, I find that he which is borne from mid August to mid

September ſhall be a great houſeholder, ingenuous, and take delight in his worke, he will be ſhamefaſt, and of great corage, and all that he ſeeth he ſhall covet in his underſtanding; he will be ſoone angry, and ſurmount his enemies. Scarcely ſhall he be a while with his firſt wife he ſhall be fortunate at thirty one yeares; hee will not hide that he hath, and ſhall be in peril of water, he ſhall have a wound with iron, and ſhall live threeſcore yeare after nature.

She that then is borne ſhall be ſhamefaſt, ingenuous, and will take paine, and ſhe ought to be wedded at twelve yeares, ſhe ſhall not be long with her firſt husband. Her ſecond husband ſhall be of long of life, and ſhall have much good by another woman, ſhe ſhall fall from high, her life ſhall be in perill, and ſhall die ſhortly, ſhe ſhall ſuffer dolour for ten yeare. If ſhe eſcape the dolours ſhe ſhall live threeſcore yeare after nature.

She ſhall bring forth vertuous fruit, and every thing ſhall favour her, ſhe ſhall rejoyce in divers fortunes. The dayes of Mercury, and of Sol, ſhall be right good for them, and the dayes of

Mar

Mars shall bee contrary. And as well the man as the woman shall suffer many temptations, so that with great paine they may resist them, they shall desire to live chaste, but they shall suffer much where ere they be.

Of the Signe of Libra, indifferent to let blood.

Amongst the Signes Libra ought to be remembred, for he that is borne from mid September to mid October, shall be mightily praised and honoured in the seruice of Captaines; he shall goe in vnknown places, and he shallget in strange Lands; he will keepe well his owne, if he make not reuolution by drinke, he will keepe his promise, and be enuied for siluer and other goods; he shall be married, and goe from his wife, he will speake quick, and haue no damage amongst his neighbours, he will haue vnder his power the goods of dead folkes, and he shall haue some signe in his members; Oxen, Horses, and other Beastes shall be giuen vnto him, he will suffer damage and hurt, he will be enriched by women, and experiment euill fortunes, many

shall aske counsaile of him, and he will liue three score and ten yeares after nature.

The Woman that is borne at this time will be amiable, and of great courage, she will announce the death of her enemies, and shall goe in places vnknowne, she will be debonaire and merry, and reioyce by her husband: If shee be not married at thirteen yeares, she will not be chast, and shall haue no Sonnes by her first husband, she will goe many iourneyes; after thirty yeares she will prosper, and haue great honour and prayse, then after that she will be very sick, at twelue yeares of age she will be burnt on the face, and will liue three score yeares after nature. The dayes of Venus and Luna are right good for them, and the dayes of Mercuri contrary; and as well the Man as the Woman shall be in doubt vnto their death.

Of the Signe of Scorpio, good to let Blood.

He that is borne in the Signe of Scorpio, from mid October to mid November, will haue good fortune, he shall be a great fornicator; the first Wife that he shall haue will be religious, and he will worship Images, he shall suffer paine in his priuy members at the age of fifteen yeare, he shall be hardy as a Lyon, and amiable

of

of forme; and he shall haue many faculties, and be a great trauailer, and visit diuers Countries for to know the customes and estates of Cities, and will haue victorie ouer all his enemies, and they may not hinder him in no manner of wise; he shall haue money by his wife, and shall suffer diuers dolours of the stomack, he will be merry, and loue the company of merry folkes; and in his right shoulder will be a marke, and by flattering wordes he shall be deceiued: he will often say one thing and doe an other, and he shall haue a wound with iron, he will be bitten of a dogge, or some other beast; he will haue diuers enemies at the age of thirty three yeares. and if he escape, he will liue foure score and three yeares after nature.

The Woman that is borne at this time shall be amiable and fayre, and shall not be long with her first husband, but will haue ioy with another; by her good and true seruice she will haue honour and victory of her enemies, she will suffer paine in the stomack, she will be wise, and haue wounds in her shoulders, she ought to feare her latter dayes, which will be doubtfull by poyson;

and she will liue three score and ten yeares after nature: The dayes of Mars and Saturne to them are very good, and the dayes of Iupiter to them are contrary; she will be sweet of words, a wanton, murmure, detracting others, and say otherwise then they would be sayd by.

Of the Signe Sagitari, good to let Blood.

He which is borne vnder Sagitari, from mid November to mid December, he will haue mercy of euery man that he seeth, he will obtaine, and haue reuelation, and he shall goe farre into desart places vnknown and dangerous, and will returne with great gaines, he shall see his fortune increase from day to day, and will not hide that which he hath, yet be fearefull; at twenty two yeares of his age he will passe the sea and get riches, and he will liue three score and seuenteen yeares and eight moneths by nature.

The Woman which is borne at this time will loue to labour, and she will haue diuers thoughtes, and loueth not to see one weepe, she will haue victory ouer her enemies, and will spend

spend much siluer by euill company; she will suffer many euills, taking great paines to haue the goods of her kinsmen; she ought to be married at thirteen yeares, and will haue paine in her eyes at fourteen yeares, and will haue by enuie ioy at eighteen yeares, yet suffer dolour by enuie, and seperated from ioy, and will liue after nature three score and twelue yeares.

The daies of Venus and Luna are for them very good, and the daies of Mars and Saturne euill, and as well the Man as the Woman will be inconstant, yet be of good conscience and mercifull, better to strangers then to themselues, and they will feare God.

Of the Signe Capricorne, euill to bleed.

He which is borne vnder Capricorne, from mid December to mid January, will bee very froward, a fornicator and a lyar, and nourished with strange things, and he will haue many crimes, he will be a gouernour of Beastes, and shall not be long with his wife: he will suffer much sorrow in his youth, and will loose much goods and riches; he will haue great perill at

sixteen yeares he will be of great courage, and will vse honest company, he will be rich by women, and be a conducter of Maydens, his feare will make diuers ouerlooke him, and he will liue three score and ten yeares and foure moneths after nature.

The Woman that is borne in this time will be honest, and surmount her enemies, and haue children by three men, she will goe many iournies in her youth, and after haue great wit, she will be rich, but haue great paine in her eyes, and be in her best estate at thirty yeares; she will liue three score and ten yeares and ten moneths after nature: The dates of Saturne and Mars to them are good, but the dayes of Sol are contrary; and both the Man and the Woman will be reasonable, yet be enuious.

Of the Signe of Aquaries, indifferent for blood letting.

He that is borne vnder the Signe of Aquaries, from mid January to mid Febzuary, will be lowely and irefull, he will not beleeue in vaine things, he shall haue siluer, at twenty foure he shall be in estate, he shall win where he goeth, or he will be sore sick, and be hurt with iron, yet he shall haue good fortune, and will goe

goe to diuers countries.

The Woman which is borne in this time she will be delicious, and be in great perill at the age of twenty foure yeares, she will be happy, yet she will haue hurt by beasts; she will liue three score and seuenteen yeares after nature: the daies of Venus and Luna are very good for them, but the daies of Saturne and Mars are contrary; both the Man and the Woman will be reasonable, and yet they shall not be ouer rich.

Of the Signe of Pisces, indiffrent to let blood.

THe Man which is borne vnder Pisces, from mid February to mid-March, he will be a great goer, a fornicater, a mocker, couetous, and say one thing and doe an other; hee will finde money, and will truste in his wisdome, and haue good fortune, and shall be a defender of Orphans and Widowes, and will be fearefull on the wa-

ter,

ter, and he shall soone passe all his aduersities, and will liue three score and thirteen yeares and fiue monthes after nature.

The Woman that is borne in this time she will be delicious, familier in Iestes, pleasant of courage, feruent, and will haue sickneſſe in her eyes, and shall be sorrowfull by shame; her Husband will leaue her, and she shall haue much paine with strangers, and shall not haue her owne, she will haue paine in her stomack, and shall liue three score and eighteen yeares after nature: the daies of Iupiter, Mercuri, and Venus are right good for them, but the daies of Saturne to them are contrary; and both the Man and the Woman shall liue faithfully.

CHAP. LV.

Of the Science of Phisiognomy, teaching to know the naturall inclination of Man and Woman.

PTolomeus sayth, that Physiognomy (spoken of before) is a Science that Astronomers haue, to know the naturall inclinations of Man and Woman, good or euill, by diuers signes on them, in beholding of them only; which inclination we ought to follow if it be good, but if it be euill, (by vertue and strength of vnderstanding) we ought to eschew it, and to withstand the said euill

euill inclinations: Astronomers vse this Science no other wise, as prudent, vertuous, and wise men; for the tokens that doe signifie vice, is not seene in a wise man, though the signe be so: for how be it, that a man by his wisdome and vnderstanding follow not the euill influences of the celestiall bodies that be vpon him, and yet corrupteth not the signes and demonstrations of the said influences, but those signes naturally haue domination on them in the which they be, for to haue naturally that which they doe signifie, though that a man follow them, or follow them not.

Wherefore Astronomers say, that the most part of men and women follow their naturall inclinations, to vice, or vertue, for that the most part of them are not wise and prudent as they ought to be, and they vse no vertue of their own minds, but follow their sensuality: And by these celestiall influences of the which is shewed by signes outward; of such signes is the said science of Phisiognomy known. For the which, it behoueth first to know, that the yeare is deuided into foure parts, that is to say, Spring, Sommer, Harueſt, and Winter, and these are compared to the foure Elements: the Spring to the Ayre, Sommer to the Fire, Harueſt to the Earth, and Winter to the Water: of the which

foure

foure Elements, euery man and woman is fo2=
med and made, and without the which none
may liue: the fire is hot and d2y, the ay2e is hot
and moyſt, the water is cold and moyſt, the
earth is cold and d2y: alſo, they ouer whom the
fire reigneth is cholerick of complexion, that is
to ſay, hot and d2y; they ouer whom the ayre
reigneth are ſanguine of complexion, that is hot
and moyſt; they ouer whom the water gouer=
neth is flegmatick of complexion, which is cold
and moyſt; they on whom the earth ruleth is
of the melancholy complexion, that is to ſay,
cold and d2y; the which Complexions they doe
knolw and diſcerne the one from the other.

As the Cholerick hath the nature of fire, hot
and d2y, naturally is leane and ſlender, cou=
tous, irefull, haſty, b2aineleſſe, fooliſh, malitt=
ous, deceitfull, and ſubtile where he beſtoweth
his witt: he hath wine of the Lyon, that is to
ſay, when he is d2unk he chideth, fighteth, and
commonly he loueth to be cloathed in black ruſ=
ſet, and in gray.

The Sanguine is of the nature of the ayre,
hot and moyſt, and is large, plenteous, tempe=
rate, amiable, aboundant in nature, merry, ſin=
ging, laughing, pleaſant, ruddy, and gracious:
he hath his wine of the Ape, the m2e he d2in=
keth the merrier he is, and he is much affected

to

to Women, and naturally he doth take moſt delight in high coloured cloth.

The Flegmatick hath nature of water, and is cold and moyſt; he is heauy, ſlow, ſleepy, ingenious, commonly he ſpitteth when he is mooued, and hath his wine of the Sheepe, for when he is drunke he accounteth himſelfe wiſeſt, and he loueth to weare green coloured Cloth.

The Melancholy is of the nature of Earth, and is cold and dry; he is couetous, a backbiter, malicious, and ſlow; his wine is of the Hogge, for when he is drunke he deſireth ſleepe, and to ly downe and take his reſt, and he loueth the coulour of black beſt.

NOw to come to our purpoſe of ſpeaking of viſible ſignes, we will ſpeake of the ſignes of the Head.

Firſt, we warne you to beware of all perſons that haue default of members naturally, as of foote, hand, eye, or other member, one that is cripled, and eſpecially of a man that hath not a beard, for ſuch are inclined to diuers vices and euills, and one ought to eſchew his company as his mortall enemie.

A plaine hayre ſignifieth a perſon pitious and debonaire: they that haue red hayre, are commonly irefull, and lack witt, and are of little

trueth;

trueth; black hayre is of good viſage, of a good colour, and ſignifieth loue of iuſtice; and a hard hayre ſignifieth that the perſon loueth peace and concord, and is of good and ſubtile witt: a man that hath black hayre and a red beard, ſignifieth to be letcherous, vnluſt, and a vaunter, and this is one that you ought not to truſt: the yellow hayre and criſpe ſignifieth a man laughing and merry, lecherous and deceitfull: black hayre and criſpe ſignifieth melancholy, lechery, euil thoughted, yet liberall: hanging hayre ſignifieth wit and malice: great plenty of hayre in a woman doth ſhew boiſterouſneſſe and couetouſneſſe: a perſon with great eyes is slouthfull, vnſhamefull, obedient, and deſireth to know much more then he doth; but when the eyes are meane and not too big nor too ſmall, and that they be not too

too black nor too green, signifieth a man that is of great vnderstanding, curtesie, faithfull, and trusty: a person that is goggle-eyd, and squint-eyed, signifieth malice, vengeance, and treason: they which haue great wide eyes, and haue long hayre vpon their browes and eye-liddes, signifieth foolishnesse, hard of vnderstanding, and is euill of nature: those persons which haue their eyes mooving fast from one side to an other, and haue their sight sharpe and quick, signifieth deceite, theft, and of little trust: the eyes that are black, cleare and shining are the best and most certaine, and doth signifie wit and discretion, and such a person is worthy to be beloued, for he is full of trueth, and of good conditions: those eyes that bee ardent and sparkling, signifie a strong heart, force, and puisance: the eyes that

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be whitiſh and fleſhy ſignifieth a perſon inclined to vice, lechery, and full of fraude. Aſtronomers ſay, that when a perſon beholdeth often, as abaſhed, ſhamefaſt, and fearefull, and that in beholding it ſeemeth that he ſingeth, and hath ſmall droppes appearing in his eyes, then it is for certaine that ſuch perſons loueth and deſireth the wealth of them that they behold: but when any looketh and caſteth his eyes aſide, as by wantonneſſe, ſuch perſons are deceitfull, and will diſhonour women, and they ought to be taken heed of, for ſuch lookes are falſe, lecherous, and deceitfull: they which haue ſmall gariſh and ſharpe eyes, ſignifieth a melancholy perſon, hardy, an euill ſayer, and cruell: if a little veine doth appeare between the eye and the noſe of a wench, they ſay that it ſignifieth virginity, and in a man ſubtilty of vnderſtanding; and if it appeare great and black it ſignifieth corruption, and in a woman melancholy, and in a man rudeneſſe, and want of witt, but that veine appeareth not alwaies: the eyes that are yellow and haue no haires on the browes ſignifieth meſelty, and euill diſpoſition of body: great hayres and long, ſignifieth rudeneſſe, hard witt, and lecherous; the beetle-browes ſignifieth malice, cruelty, lechery, and enuy; when the browes be thin, it ſignifieth a ſubtile ingentous witt, and

faythfulneſſe: hollow eyes and hanging browes, ſignifieth a perſon of euill ſaying, bad thoughts, a great drinker, and commonly ſetteth his mind on malice.

A little ſhort viſage, a ſmall neck, and a little ſlender noſe, ſignifieth a perſon haſty and ireſull: a long noſe, and high by nature, ſignifieth prowes and hardineſſe: a ſhort rayſed noſe, ſignifieth haſtineſſe, lechery, hardineſſe, and an vndertaker: a hauked noſe, which boweth to the vpper lip, ſignifieth malice, deceit, vntruth, and lechery: a great noſe and high in the middle, it ſignifieth a wiſe man, and well ſpoken: a great noſe with wide noſethrills, ſignifieth glutony, and ire.

A red face and ſhort, ſignifieth a perſon full of riot, debate, and vnfaithfull: a viſage neither too ſhort nor too long, and that is not ouer fatt, with good colour, betokeneth a man of trueth, amiable, wiſe, witty, ſeruiceable, debonaire, and well ordered in all his workes: a fatt viſage, and full of red fleſh, ſignifieth gluttony, negligence, rudeneſſe of witt and vnderſtanding: A ſlender face and ſomewhat long, ſignifieth a perſon well aduiſed in all his workes by good meaſure: a little ſhort viſage of yellow colour, ſignifieth a perſon deceiuing, vntrue, malitious, and

full of harme: a visage long and fayre, signifieth a man hott, vniust, spightfull, and full of ire and cruelty.

They which haue their mouthes great and wide, signifieth ire, and hardinesse; and a little mouth signifieth melancholy, heauinesse, hard witt, and euill thought: he that hath great lippes, hath a token of rudenesse and default of witt: thin lippes signifieth licquerousnesse, and a lyar: Teeth euen set and thin, betokeneth a true louer, lecherous, and of good complexion: long teeth and great, signifieth hastines and ire: long eares, signifieth folly, yet it is a signe of good memory: little eares, signifieth lechery, and theft.

A person that hath a good voyce, well sounding, is wise, and well spoken: a meane voyce, that is not too small nor to great, it betokeneth witt, perseuerance, trueth and righteousnesse: a man that speaketh hastily is not to be set by: a great voyce in a woman is an euill signe; a soft voyce, signifieth a person full of enuy, suspitions, and a lyar: an ouer small voyce, signifieth a great heart, and folly: a great voyce, betokeneth hastinesse and ire: a man that stirreth alwaies when he speaketh, and changeth voyces is enuious, nice, drunken, and of euill condition: a person that speaketh temperately, without

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mooving, is of perfect vnderstanding, of a good condition, and of good counsaile: a man with a browne visage, running eyes, and yellow teeth, is of little truth, a traytor, and hath a stinking breath: a person with a long slender neck, is cruell without pitty, hasty, and braineless: a person with a short neck, is full of fraude, strife, deceite, and malice: a person that hath a very long thick neck, signifieth gluttony, force, and great lechery.

A manly woman that is great, and rudely membred, is by nature melancholy, valiant, and lecherous: a person that hath a great long belly, signifieth small witt, pride, and lechery: a little belly and large feete, signifieth good vnderstanding, good counsaile, and true: a person having large feete, hye and bowing shoulders, signifieth prowes, hardinesse, hastinesse, trueth, and witt: shoulders sharpe and long, betokeneth lechery, vntrueth, straying, and vnnaturall: when the armes are long, and that they will stretch to the ioynt of the knee, it is a token of prowes, liberality, trueth, honour, a good witt and vnderstanding.

When the Armes are short, it is a signe of ignorance, euill nature, and a person that loueth debate: long hands and slender fingers, signifieth subtilty, and a person that desireth to know

diuers things: small hands and short fingers, betokeneth folly, and lightnesse of courage: and thick large and big hands, signifieth force, hastinesse, hardinesse, and witt: cleere and shining nayles of good colour, signifieth witt, and encrease of honour: nayles full of white spotts, and riueled, betokeneth a person auaritious, lecherous, very proud of heart, witt, and malice.

The foote thick, and full of flesh, signifieth a person outragious, and of little witt: small feet and light, signifieth hardnesse of vnderstanding, and little trueth: feete flat and short, betokeneth a person full of anguish, small wisdome, and vncourteous: a person that goeth a great pace, is of a great heart, spightfull, and signifieth to prosper in all things: and a person that maketh small steppes and thick, is suspitious, full of enuy and euill will: a person that hath a small flat foote, and casteth as a childe, signifieth hardinesse and witt, but the said person hath diuers thoughtes: a person that hath soft flesh, not too cold nor too hott, signifieth a well disposed person, of good vnderstanding and subtile witt, full of truth, and increasing in honour: a person that laugheth gladly, and hath green eyes is debonaire, of good witt, true, wise, yet lecherous: a person that laugheth faintly is slouthfull, melancholy, suspitious, malitious and subtile.

Astro-

Astronomers say, for that there be diuers signes in man and woman, and that they be sometime contrary one to the other, one ought to iudge most commonly after the signes of the visage, and first to the eyes, for they are the most true and remarkeable.

CHAP. LVI.

Of Palmestry, with the iudgement, distinction, and Lines of the Hand.

The ancient Grecians did much vse this diuination, which is gathered by the beholding of mans Hand, called Chyromancia, or Palmestry; for by this you may perceiue and see the secret workes of nature, how aptly and necessary that she hath compounded and knit each member with other; giuing vnto the hand (as vnto a table) certaine signes and tokens, whereby to discerne and know the inward motion and affections of the mind and heart, with the inward state of the whole body, as also our inclinations and aptnesse to all our externall actions and doings.

The Hand being extended or opened abroad, the plaine within is called the Palme, in the midst whereof there is a certaine space called the concaue or hollownesse; out of the which the

fiue fingers haue their originall and beginning; amongſt the which, the firſt being the ſtrongeſt and moſt groſſe, is called the Thumbe: and the next is called the Inder or Foze-finger: the next that followeth and is in the midſt of the fiue, is by name called the Middle-finger: next after this is the Ring-finger, on which commonly men weare a Ring: laſt and leaſt of all, is called the Eare-finger, becauſe it is commonly vſed to make cleane the eares: and thus far concerning the fingers.

Moreouer, the hand being cloſed and ſhut vp with the fingers cloſed in, it is called the Fiſt: the next part is called the Percuſſion, or ſtroke of the hand: then the place where the hand is gathered in and ioyned to the arme, it is called the Wriſt.

Furthermore, euery finger hath his proper riſing or ſwelling of the fleſh, which doth riſe at the roote or nether part of the ſaid fingers, and are called Hilles, being attributed to the names of the Planets: among the which, is reckoned the riſing or hill in the nether part of the Fiſt, called the Percuſſion of the hand; ſo that in the hand are limited ſeuerall places vnto euery of the Planets, whereby iudgement may be gathered. As firſt, for the riſing or hill of the thumbe, is aſſigned to Venus, and marked with this character,

racter, ♀. the hill of the foꝛe-finger to Iupiter, and is thus noted, ♃. to the middle finger is attributed Saturne, with this note, ♄. the ring-finger to the Sunne, with this character, ☉. the hill of the eare-finger to Mercuri, with this ☿. marke: the riſing oꝛ hill in the percuſſion the Moone doth poſſeſſe, and is thus figured, ☽. Now what place Mars ♂ ſhall haue we will ſhew hereafter.

But firſt we will make deſcription of the inciſions and diuiſions of the Hand, which we call the Lines; amongſt the which, theſe following be the chiefe and principall.

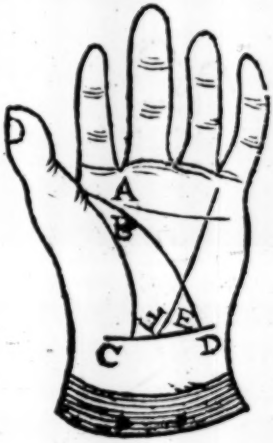
The Wriſt, which diuideth the hand from the arme, and is almoſt ioyned to the line of Life, oꝛ of the Heart, beginneth vnder the hill of the Foꝛe-finger, and betweene that and the Thumbe, and doth diuide the hand, ſtretching downeward towards the wriſt: In the ſame ſide of the hand, at the hill of the foꝛe-finger, beginneth a line which palleth ouerthwart the hand to the hill of the Moone, and is called the Middle oꝛ Naturall line; and theſe two lines beginning and paſſing ſundꝛy waies, it maketh the foꝛme of a triangle, to the which, if the line of the Liuer oꝛ Stomack, which beginneth ouer-againſt the wriſt, and palleth vnder the hill of the thumbe to the hill of the Moone, by the mid-

dle naturall line doth appeare (as in some it doth not) it finisheth the triangle; and the space which are within these lines are attributed to Mars. There is also an other line called the Table-line, beginning vnder the Eare-finger, at the end of the hill of the Moone, and runneth to the fore-finger, and is so called, because that the space between it and the middle or naturall-line, doth shew the fashion of a table, and is called the Table-quadrangle of the hand; and the line is also called the line of Fortune: And these be almost the chiefe deuisions or lines of the hand, to the which, all other lesse and smaller incisions are referred.

But now (as neere as we can) we will describe them all, and shew their nature and signification.

And first I thinke fitting to speake of those lines which take their domination or name of the three principall members of Mans body; that is of the Heart, the Braine, and the Liuer: In these parts is Man changed and altered; so by those three incisions and lines, a man may foresee and prognosticate whatsoeuer shall happen, touching health, aduersity, or any other things naturall.

A. The Table-line, or line of Fortune.
B. The line of Life, or of the Heart.
C. The Wrist of a Woman.
D. The Pomell of the Hand.
E. The middle Naturall-line.
F. The line of the Liuer, or Stomack.



A. The Table-line.
B. The Pomell of the Hand.
C. The Wriſt of a Man.
D. The Line of the Liuer.
E. The Table, or Quadrangle.
G. The Hill of the Thumbe.
H. The line of Life, or of the Heart.
I. The Triangle.
K. The middle Naturall-line.

The names of the Fingers after the Planets.

A. The imperfect Table-line.
B. The Sister to the Naturall-line.
C. The Line of the Liuer, or Stomack.
D. The Sister of the Line of life.
E. The Line of life.

The Line of life, (called also the Line of the Heart) beginneth at the hill of the Forefinger, passing by the midst of the Palme, and goeth to the Wrist, and if it be long, streight, lively coloured, bright and cleere, betokeneth long life, and few diseases or sicknesses.

But

But if it be short, running in and out, with many riuells, declareth shortnesse of life, and will seldome or neuer bring any thing to a good end: And if you find in the hand of a woman a crosse with three small lines at the vpper corner of the Line of life, it signifieth an vnshamefast and an vnhonest woman.

If you finde a crosse in this manner, about the vpper corner, proceeding out of the Line of life, and on the other side three small lines, and on the vpper side two, it signifieth an vnshamefast Man or Woman; but if three lines be found in the lowest part of the line toward the wrist, it signifieth that they shall suffer grieuous punishment, or affliction for some great mischiefe or euill dooing.

When

When that certaine small lines doe diuide or touch the Line of life in the vpper end, it doth declare the infirmitie and sicknesse of the body; but if on the other part of the middle Naturall line there be incisions (in this manner,) lying as it were directly from the nether part of the line, and rising vpwards, it betokeneth euill, as paine in the head, which commeth of exhalations from the stomack, or some such other disease; and these three lines on the end of the line betokeneth euill.

The figure of the Hand hereafter described, with the middle Naturall-line, beginneth at the roote of the Line of life, and passing directly through the midst of the hand without incisions, signifieth the good state of the body, and health

of

of the braine; and when it maketh a ſharpe corner with the Line of life, it declareth a quicknesse of memory, and vprightnesse of mind; but if it be vnequall, not ſtretching paſt the pit or cane of the hand, it betokeneth a fearefull, couetous, and a forgetfull perſon.

It is ſaid alſo, that God formed no Creature for to inhabite the world wiſer then Man, for there is no condition or manner in a Beaſt but it is comprehended in Man.

1 Naturally, a Man is hardy as the Lyon.
2 Vtile and worthy as the Oxe.
3 Large and liberall as the Cock.
4 Auaritious as the Dogge.
5 Hardy and ſwift as the Hart.

6 De-

6 Debonaire and true as the Turtle-doue.
7 Malicious as the Leopard.
8 Priuy and tame as the Doue.
9 Dolourous and guileſull as the Foxe.
10 Simple and milde as the Lambe.
11 Shrewd as the Ape.
12 Light as the Roſſe.
13 Soft and pittifull as the Beare.
14 Deare and preſtious as the Elephant.
15 Good and wholeſom as the Unicorne.
16 Vilde and loathfull as the Aſſe.
17 Faire and proud as the Pecock.
18 Glatterous as the Wolfe.
19 Enuious as the Bitch.
20 Rebellious and vnobedient as the Nightingale.
21 Humble as the Pidgeon.
22 Fell and fooliſh as the Eſtrich.
23 Profitable as the Pifmire.
24 Diſſolute and vacabond as the Goate.
25 Spiteſull as the Pheaſant.
26 Soft and meek as the Chicken.
27 Mooueable and varlous as the Fiſh.
28 Lecherous as the Boare.
29 Strong and puiſſant as the Cammell.
30 Trayterous as the Mule.
31 Aduiſed as the Mouſe.
32 Reaſonable as an Angell.

And

And therefore is Man called the Little world, or else he is called all Creatures, for he taketh part of all.

FINIS.

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